

Light of Truth

VOL. XX.

APRIL 10, 1897.

NO. 15.



PROF. J. S. LOVELAND.

An Exponent of the
philosophy of Life.

HARPER ILL'S. SYN. COL. CO.

Light of Truth.

COLUMBUS, OHIO.

APRIL 3, 1897.

Terms of Subscription.

One year	\$1.00
Club of ten (a copy to the one getting up the club)	7.50
Single copies	.05
England or Europe	1.52
India or Australia	2.04

REMIT BY Postoffice Money Order, Registered Letter, or Draft on Columbus or New York. It costs ten or fifteen cents to get checks on local banks cashed, so do not send them. Postage stamps will not be received in payment of subscriptions.

When the postoffice address of subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as their future address.

PERSONALS.

—Did you write those chain letters?

—Ask your newsdealer for the Occult Science Quarterly.

—Secretary: Those papers we sent you were for distribution.

—Advertising matter in this column is 20 cents per line every insertion.

—Prof. A. B. Severance has removed to North Chicago. See adv. in another column.

—Address Mrs. Dora Towell at Berwyn, Neb., instead of Benyon, as given in issue of March 20.

—Mrs. Julia Steelman-Mitchell is authorized to take subscriptions for the Light of Truth.

—C. N.—Borderland is 50c per copy. Address W. T. Stead, Mobray House, Norfolk st., W. C., London, England.

—Professor J. Madison Allen has been appointed one of the state agents of the N. S. A. for Wisconsin

—“A Poet’s Death Song,” by Richard Realf. Does any one know the author? If so, please address S. A. Smith of Laconia, Iowa, who is desirous of finding out.

—Orders for “Marriage Supper of the Lamb” exceeded our supply last week, and thus we must request our patrons to have a little patience with us until a new supply can reach us from the author.

—In writing names or addresses people should be very careful. These things can not be guessed at as thoughts or ideas. Names are arbitrary things, and, like figures, partake of but one construction. The writer is generally the loser by such mistakes. He will thus govern himself accordingly.

—Those ordering back numbers of the paper will please give date of same. We can not locate special articles by their titles or signatures. Some write for “your last issue,” and then complain that the article sought has been taken out. This mistake occurs in the miscalculation of time allowed their order to reach us. When the “last issue” is asked for we send it, though the writer may mean the issue of the week previous, as a new paper is often born in the interval of sending for one and the order reaching our office. Thus the only safe plan is to mention the date of the paper wanted.

From the indiscriminate and often base use that hypnotism is being put to, we see nothing short of legislative enactments against its practice. This may also shut it out as a therapeutic agent, and a great loss will be sustained. But in such event we trust that our lawmakers will consider the question seriously before acting on it, and leave some provision open for its continuance, even if in a restricted sense.

Those in arrears will please note the date of expiration on the tag of their paper, as no more delinquents will be carried after this date.

MEDIUMS AND LECTURERS.

Willard J. Hull is open for lecture engagements. Address 89 West Goodale street, Columbus, O.

Professor Carl Sextus, hypnotist teacher, may be addressed at 184 Lexington ave., New York city.

Mrs. E. J. Demorest, inspirational speaker and platform test medium. Address 2014 Wylie avenue, Pittsburgh, Pa.

Theo. F. Price may be addressed during April at 178 N. Ionia street, Grand Rapids, Mich. He goes to Buffalo for May.

Frank T. Ripley may be addressed at Box 331, Oxford, O., for camp meetings engagements. Has June, July and August for disposal.

Mrs. Steelman Mitchell, now serving Unity Society of Milwaukee for March and April has week days of March engaged. Will engage for week day lectures and tests, for weeks of April, within a radius of 100 miles of Milwaukee. Address 558 Milwaukee st.

Mrs. M. McCaslin, Ph. D., gives illustrated lectures and demonstrations of Spiritual or Psychic healing. Also organizes and builds up societies for special terms, campmeetings or others. Address her at Institute of Practical Psychology, 176 Euclid avenue, Cleveland, O.

Lyman C. Howe has engaged to speak for the society in Flint, Mich., the Sundays of April and May, and will answer calls for week evening lectures at approachable points in Michigan. Terms suited to the times. He has also engaged to help at the annual picnic June 5 and 6 at North Collins, N. Y. His camp engagements are Freeville, N. Y., Aug. 1 to 6, Lake Brady, O., Aug. 7 and 8.

OBITUARIES.

Passed to spirit life March 10, Newcomb J., infant son of T. J. Iztrowitch, a converted Russian Jew. Rev. Dr. W. Martin officiated, delivering a fine spiritualistic funeral address.

Passed out Feb. 28 in Denver, Colo., Katie C. George, 36 years old, and 12 years a Spiritualist. Burial took place from Universalist church of Lincoln, Neb., Rev. Amae Wheeler officiating.

A. B. Coman of 2936 Dearborn street, Chicago, passed to spirit life Feb. 17, 1897. For nearly three decades he has been one of the most prominent Spiritualists of Chicago.—E. W. Baldwin.

Passed to spirit life Feb. 7, '97, Mrs. Leonard Neumister, better known to all Spiritualists as Miss Lizzie D. Bailey, an earnest and conscientious worker in the cause of Spiritualism, ready at all times to advance the cause which she had so ably advocated upon the rostrum and at home for so many years. It was a source of gratification to her many friends that the last year of her life she was surrounded by all the comforts of a cheerful home. Her remains were laid to rest at Cave Hill cemetery and the writer officiated at the grave.—Geo. H. Heinsohn.

Rev. A. C. Dixon of Brooklyn, N. Y., said in a sermon that he believed Jonah rested three days in the whale's belly because Christ said it was so. But who testifies to the fact that Christ said it, and if so, whether it is true? The most gullible on religious tradition are the colored people of the south, but those living near the coast draw a line at this point, or, as it is told of one who was up for conversion and asked whether he believed in the Bible, replied: “Yes, boss, all but the fish story.”

THE SELF-LIFTING ELEVATOR

Is now being specified in the plans for many new residences in place of back stairways, and also replacing stairways in many residences already built, as it occupies less space and does away with the fatigue occasioned by climbing stairs. It requires no power to operate, and consequently no expense for maintenance, can be used by any one as rapidly or slowly as desired and is absolutely safe.



While designed for the use of only one person at a time it is amply strong for several hundred pounds in weight and will be found of great service in carrying trunks and numerous heavy articles about a house required to be taken up and down stairs.

It has now been in use three years and in every instance has given entire satisfaction. To facilitate its more general use we have just reduced the price and now offer our 30x32, open car, passenger elevator f. o. b. cars Lima, Ohio, for

\$75.00

This includes the entire outfit for a lift not exceeding 40 feet, ready to set up, with full directions and blue print by which any good carpenter can erect it in three days. The only additional expense is cutting the holes in floors and enclosing the elevator shaft. This enclosure can be of ordinary walls with doors opening on each floor, or of ornamental wire work.

In ordering give the lift, that is, the distance elevator is to travel. Address,

The Self-Lifting Elevator Co., Lima, Ohio.

Please mention this paper.

Catarrh Inhaler FREE.

Grocers will refund \$1.00 each time this LYE fails to make Soap.



I will for a short time mail any reader of LIGHT OF TRUTH one of my new Aerial Catarrh Inhalers and medicine for one year.

I will allow you three days as a trial, then if satisfied send me \$1.00, if not, return it to me in the original package.

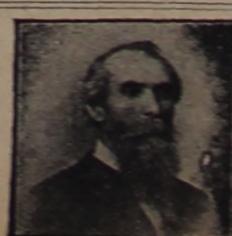
Catarrh, Asthma, Headache, Bronchitis, Partial Deafness, Roaring in the Head, Colds in the Head and Tuberculosis immediately relieved and speedily cured.

Address, Dr. E. J. Worst, Ashland, Ohio.

J. C. F. GRUMBINE

Is unfolding sensitives in Psychometry, Clairvoyance, Inspiration. Teachings through the Law of Correspondence. Address for terms and circulars a stamped and addressed envelope to J. C. F. GRUMBINE, Station P., Chicago, Ill.

DR. FRED. L. MEHRTENS,
Magnetic Healer and Clairvoyant Physician.
SEND name, age, sex, and lock of hair and one leading symptom and three 2-cent stamps and will diagnose your disease. Personal readings or by letter \$1.00 with stamp.
661 Fifth street, - Milwaukee, Wis.



Dr. Bland's Book, “HOW TO GET WELL AND HOW TO KEEP WELL,” is the best HOME DOCTOR Book out. Its advice is sound, sensible, safe. Price only \$1.00.

For sale by THE LIGHT OF TRUTH PUB. CO., Columbus, Ohio.



College of Fine Forces.

Formerly New York College of Magnetics. The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college “An institute of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar, and spiritual forces which underlie every thing. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetics) granted. Dr. Babbitt's author of several books on the subject.”

The college is chartered and confers the title of D. M. on a handsome diploma. Send stamp for circular to E. D. BABBITT, M. D., 111, D. Dear, 22 South Broadway, Los Angeles California.

MRS. M. E. WILLIAMS,
PSYCHIC.

Materialization and Etheralization
Scientific demonstration of the Soul's Immortality, presented on Tuesday evenings, at 8 o'clock and Saturday afternoons at 2 o'clock.

No. 232 West 46th St., - New York.

MAX HOFFMANN, State-Writing and Pen medium, 988 North Western Avenue, Chicago, Illinois.

Light of Truth

VOL. XX.

APRIL 10, 1897.

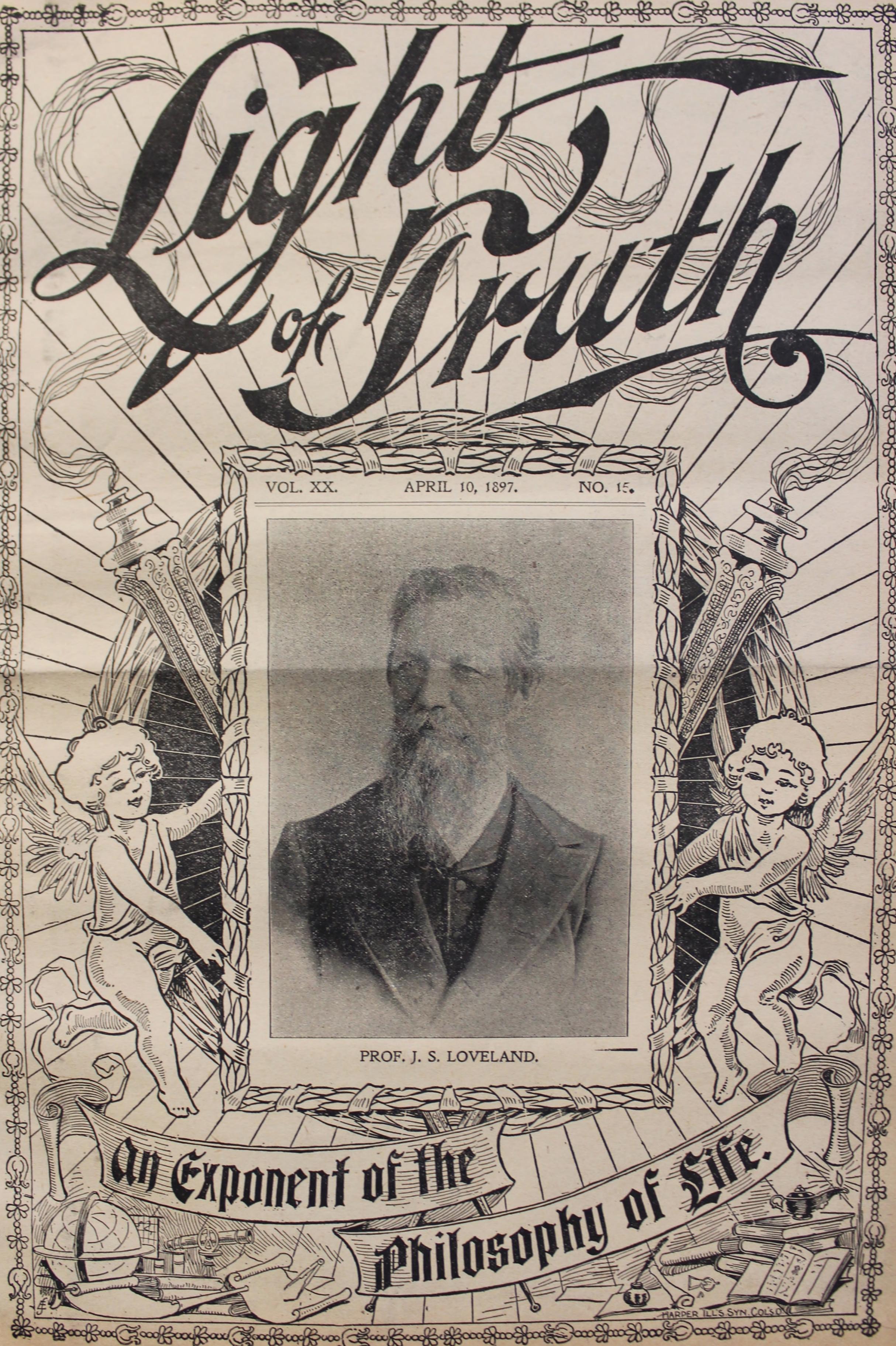
NO. 15.



PROF. J. S. LOVELAND.

An Exponent of the
Philosophy of Life.

HARPER ILL'S SYN. CO'S



Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.



HAND OF LYMAN C. HOWE.

INTRODUCTORY.

I am gratified at the interest in Palmistry which has been aroused by this department. It is a favorable omen, and the students who have already taken it up, will find themselves becoming more and more in love with it, at each successive step. Many who do not believe in palmistry are to be found among honest thinkers who can not see what benefit is to be derived from it. They are right in refusing to give their thought or attention to a subject which has not for its ultimate end the benefiting of mankind. No one will deny that did we know ourselves better we could get much more out of life than we do. I have seen so many failures resulting from the fact that people did not understand themselves; that I have come to believe more and more that were a palmist consulted in the same spirit in which you consult your doctor, viz: with a desire to find your ailment and its remedy, that the number of failures would visibly decrease. In this connection I wish to point out the great advantage which the doctor has over the palmist. How many doctors are there do you believe, who if you went into their offices and sat down in a chair and said not a word, could tell you what ailed you and prescribe for your complaint? Yet this is precisely what you do to the palmist. You extend him your hands, often least, he has only a picture of them, or a very poor sketch, and yet he must dissect you, an intricate mass of machinery, which does not know itself, and tell you all that you know of yourself and more beside. He has no help from you, if you give him a hint you would think he did not understand his profession. The doctor is told where your ache is, how long it has been there, your family history, and anything that may aid him in making up his mind on your case. You do not expect him to know all this from a mere look at you. How different with the poor palmist? He must have no help; it is his business to know without help, and he must make no mistake, as you will allow your doctor to do without discrediting him. The palmist must be infallible. If he makes a mistake or two you for-

get all that was right and only hold against him the mistakes. Truly you will see his profession is a difficult one. To those who have never believed palmistry, because they did not know its usefulness, I will say that many lives within my knowledge have been kept off the rocks, through a knowledge of where the rocks lay. This can be done for you or for anybody. At the same time, do you not see how much more good could be done if, as I said before, the palmist was consulted in the same spirit in which you go to your doctor, and given the same help that you give him. I do not court any consultant who comes to me merely to test my ability, or for curiosity. I have as much as I care to do, and I do not practice palmistry for revenue only. I am always pleased to be consulted, however, by any one who has not succeeded in life as they should, and who asks the reason "why?" or by an honest investigator. To these palmistry can be of some benefit, to the curious none. In this department I offer to the readers of the Light of Truth free of charge any help or suggestions which I can give that will aid them in a study of palmistry. I hope many will take up the study, and I will be glad to suggest books and will aid in the study of your books, giving you any practical suggestions that may have come to me from actual experience in the field as a palmist. Avail yourselves freely of this offer; I shall be pleased to hear from you who are interested. The only request I make is that you may always be just to the science, and recognize the difficulty under which it is and has been laboring.

CHEIRO, JR.

NOTE.

[The appended reading, as in the first instance, was done from the photographed hand exclusively, the palmist not knowing the owner or anything about him.—Ed.]

HAND OF LYMAN C. HOWE.

This life has been a very eventful one, and many emotions have swayed it hither and thither, threatening at times to wreck it entirely. The first few years of childhood were a struggle for life, and up to the age of 16 years it was a serious question which would gain the mastery—life or death. Matters at this time were not improved by a serious accident which occurred affecting the head, and which increased the already existing delicacy of health, the effect lasting two or three years, great care being necessary not to overstrain the mental. At this time, age 12 to 14, the subject improved in health for about five years, when a serious illness occurred, followed again by other illnesses at intervals of two or three years, until about 40 years, when the health became better and has been comparatively better ever since. During the period from 26 to 38 or 40 there was going on with this subject a tremendous struggle. Many ideals were shattered and broken, and hours of bitter sorrow and discouragement were many. There was going on within him a tumult of emotions. He could see life from its many phases, and with a warm, affectionate heart has reached out toward many who

only proved false and given him heart sorrow. His nature is an ambitious one, he has longed for distinction in life, his efforts have been honest and his career has been one of development and progress, though often it has seemed to him that he was retrograding. Each one of his trials, however, has left him stronger than before. Fate has played little part in his life since the age of 18 or 20, as a change in his affairs occurred at about that time, since which he has risen entirely as a result of his own efforts and merit. The head is strong and vigorous, except during the earlier part of life, and is complex in its make-up. He has distinctively two strong forces, which operated in him, and each has struggled severely for the mastery. On one side the head has leaned toward the spiritual, idealistic, dreamy, imaginative side of life, and beautiful images of things as they ought to be, peaceful, harmonious, elevating and satisfying, have passed before him. On this side he has not been bound down by the material, abstract world, but could roam through space and enjoy the pleasures only known to a mind capable of appreciating the joys of imagination. I do not mean that he has ever been an idle dreamer; life has ever been too serious for that, but he could enjoy being a dreamer and could appreciate things without having to grasp them in his fingers. On this side of his life he was honest and upright in everything he thought or did. But there has been another side to his life. A strong force has pulled him where he has been sorely tried and tempted. His ability has been great in another direction, and on this side of life he would have to leave behind most of the high ideals and pictures which had impressed themselves so forcibly upon his imagination, and seemed to show him his proper pathway. This side would lead him into ways that might or might not be honest and upright, and he has been tempted sorely to commit acts from which his nature revolted. The temptations which have been endured by this man have been extreme, but never has he lost his desire to do right. These conflicting elements in him caused the severe struggles which filled his life until about 40 years. At that time he settled things; made his choice final, and took his stand on the side of his better self, and from that time on his life has been more peaceful, health better and the second self is fading out of his palm and life, and will fade more and more as the years pass. He has an intensely inquiring mind, is generous, willing to aid a friend, possesses tact and is a fluent speaker. He has plenty of temper and aggressiveness, would make a good soldier and would fight courageously for his country. He has been married, and for a number of years his wife was a source of great benefit and inspiration to him. He has an eye for the beautiful, both in the matter of landscapes, pictures and the fair sex. He likes to give pleasure to others and likes to be appreciated himself. He is fond of being a leader, and in any place in life where he may be he will never be satisfied to bring up the rear of the procession. He cares little about his personal appearance as to style or cut of clothes, he is more engrossed in the affairs of life than in the matter of dress. At about middle life I see a long journey begun during the course of which he may be away from home for years. During this journey the life is in jeopardy at one time, but the subject escapes. While life for him will be more comfortable during the latter part, there must be no relaxation of vigilance and no countenancing of a return to former relations, or some of the old struggles may have to be repeated.

CHEIRO, JR.

LIVES IN THE HANDS.

Mrs. Adaline Eldred of Chicago gave a highly interesting lecture on palmistry recently in the K. P. Hall of the Masonic Temple, Minneapolis, under the auspices of the Washington Union Spiritualistic Society.

Mrs. Eldred began her discourse with the following description of the science of palmistry: "Palmistry is that ancient science which, by the characteristic tokens of the hand, informs concerning the past conditions and events, present qualities and tendencies with probable destiny. No person can be a true and successful palmist unless they possess the sense of intuition to a high degree. The senses must be sufficiently keen to feel the magnetic fluid as the hands come in contact." She then gave a detailed account of the various kinds of hands, referring to their shape, size, strength of color, and giving the different meanings of the various signs found in these lines. She described the square hand, the elementary hand and philosophic hand, explaining the differences in the palmistry lines and showing what peculiarities and characteristics were to be found in people who possessed either of these. She said: "There is a decided difference between the right and the left hand, in fact I never saw any that were alike. The lines of the right hand denote business qualifications, mental power, etc. They show what you have accomplished and for that reason is called the hand of achievement. The left hand shows the character and physical conditions of the man and is called the hand of fatality. The thumb is the king of the hand, as its shape and size have much to do with the reading of the different lines of the hand. It gives the most indications of any one part of the hand. From the various conditions of the thumb we are able to speak of the physical strength, health and heredity of an individual.

"When we find a person, the lines of whose hands indicate him to be one who lacks will power we can advise him as to what lines of business he is the best qualified for, as for instance, I should advise a man possessed of but little will power to seek employment in positions where they have stronger willed persons to guide them. Indeed, it would be much better for them not to strike out for themselves.

"The small lines in the palm run up toward the fingers and indicate health. Where they drop down toward the wrist they indicate weakness and physical pains. The life line extends from the thumb down to the wrist. The line of faith runs up the middle of the hand and indicates capability in business. A cross in the hands is never a good sign, it generally signifies sensitiveness. A cross is generally found in the hands of those who are inclined to spiritualistic beliefs and those who study the occult."

X-RAYS.

We can forgive in proportion as we are exempt from the evil that confronts us.

Quantity does not signify quality. One may have brains like an ox, but it will only be ox brains.

Jealousy in the name of justice is often the incentive which makes crime punishable. The most severe on criminals are often those who would do likewise if they thought they could escape justice.—Sol. Jr.

Spiritualism was never so well represented in the world of literature as now. The Light of Truth is the first paper that illustrated it. Remember that, please, and give it your aid accordingly.

THE LIGHT OF TRUTH.

3

PROCLAMATION OF PURPOSE.

PROF. J. S. LOVELAND.

PRELIMINARY STATEMENTS.

Yesterday, March 21st, I was 79 years old; and as my eyes opened to the light this morning, on the commencement of my eightieth year, what I have been waiting for, some two years, flashed as clearly on my mental sight as did the glorious sunlight on my outer vision.

Three years ago last November I was prostrated with a grippe and for ten long months was unable to sit up all day. During that time it was revealed to me how the spiritual movement was planned in the highest circle of spiritual life; and also the manner in which that circle was operating on the people of earth. It was also revealed that a "new departure" on the part of Spiritualists was indispensably

is the projection of that intent into actualization on the plane of earthly existence. And hence, there should be as full and distinct proclamation of that purpose on our plane of being and action as exists on the higher. And, until it is made, and Spiritualist men and women range themselves under the true banner, and align themselves in working harmony therewith, Spiritualism will present no potent front to the falsities and sufferings of deceived humanity.

THE PROCLAMATION.

Spiritualism demonstrates and affirms the brotherhood of humanity. No other religion has done this. Brotherhood means man's equality of rights and privileges; and, hence, denies all special advantages to any, according equal liberty to all. But, as all present forms of government are so administered as to produce and foster inequality among men, there is no liberty for man except what he casually

from a jealous, wrangling, disappointed mass of selfish individualism into a united, altruistic propaganda for the education and uplifting of the oppressed and sorrowing multitudes of our suffering brethren. It purposed to put an end to the utterance and printing of shallow common places and worn out platitudes, and the substitution of "thoughts that breathe and words that burn." It recognizes that "these are the times which try men's souls," and it proposes that the death grapple with the powers of despotism be now made and the victory won. Now or never is the time.

This proclamation is not intended to specify particular modes of action. This will be done by the brotherhood in due season. But it is intended as a token of alarm, and whoever has ears to hear, is requested to forward his or her name to the writer, with place of residence, so that steps may be taken for unitary work. It is not looking to any outward organization, or to rival or supersede others, but one of love and wisdom—one which unites head and heart—the natural union of souls that think and feel alike; hence, it will be the leaven to transform all external associations into its own image. Its work will be to induce such perception of principle and such benevolence of feeling that society will be revolutionized of its own impulse instead of any forcible imposition from without. Address me, 566 11th St., Oakland, Cal.

J. S. LOVELAND.

CURED BY ABSORPTION.

A story of the remarkable cure effected in the case of an infant child of William McGinty has caused much comment at Long Branch, N. J. McGinty is a prominent member of the American Volunteers and a good citizen, so, while no one attempts to explain the cure, no one doubts that it was wrought as he says it was.

The McGinty baby became seriously ill two weeks ago, and as the usual remedies failed to do any good and the little one lost flesh and strength rapidly physicians were summoned. They said the child's heart was weak and that there was no hope of its recovery.

The father was in despair and was willing to grasp at any suggestion which promised the slightest hope of success. Finally a neighbor urged McGinty to place a puppy in the child's crib at night.

"And what then?" asked the mystified father.

"Just leave the puppy there," said his advisers. "That's all. The baby will gain in strength. The puppy will lose."

The experiment was made at once. After two days the baby was perceptibly stronger. On the third day the improvement was marked, and the dog displayed symptoms of restlessness and weakness. It lost flesh, the baby gained in weight.

As the days passed a little color crept into the child's cheeks and they began to regain the roundness they had lost. The dog continued to grow thinner and weaker. At the end of ten days the child had apparently regained its natural health and strength and the puppy was removed from the crib.

The father feared that a relapse might follow but there was no sign of it and today the child is seemingly in the best of health. The puppy, instead of regaining its strength after being separated from the baby, for whose sake it had been sacrificed, grew gradually weaker, and in spite of unremitting care it died a day or two ago.

Persons who know the McGintys and who are familiar with the facts have advanced many theories to account for the recovery of the baby, but none is satisfactory. The father has a healthy baby again, and that is enough for him.



FANNIE HESTER.

A LIVING DYNAMO.

REMARKABLE POWER OF A GIRL.

Miss Fannie Hester, a thirteen-year-old Georgia girl, weighing but 93 pounds, has been astonishing investigators of the occult by her remarkable magnetic powers.

Last November, while accidentally resting her hands upon a heavy table, she was surprised by noting it move away from her. Following it, the table began to exhibit other signs of life. Thoroughly frightened, little Fannie ran to her father's bed, and upon touching the bed post it rose at once from the floor. These phenomena, which were seemingly contrary to all laws of nature, caused Mr. Hester some anxiety and he immediately decided to place the matter before experts. The power was found to be strongest in the palms of her hands and the ends of her thumbs. She could not use a knife and fork at the table unless held in a peculiar way; glasses and plates would dance around as if with ague, but one of the peculiar manifestations of this power is the fact that a glass or other article, although violently thrown about, never breaks. One of the strangest instances of the exertion of this power was its action upon a bed which happened to be in the same room in which Miss Hester was sleeping. It moved slowly across the room toward her and finally against the bed in which she lay. The strongest man can not lift her from the ground. A remarkable feature is the continual twitching of the large muscles of her arms, which are never at rest even in sleep, and when she walks upon damp earth it gives out a phosphorescent gleam like a match in the dark.

At an exhibition of one hour and a half before the faculty and students of the University of Georgia Miss Hester did not tire in the least, and although a number of strong men were completely exhausted, her pulse never raised. The wonderful strength seems to be exerted with no effort at all on her part.

It has also been found that by the application of her hands nervous diseases, rheumatism and muscular troubles are greatly relieved. Dr. Bailey of Gainesville has been suffering with a stiff neck for a number of years and he was greatly surprised to find instant relief when stroked by little Fannie.

Since then much interest has been manifested in her, and a company formed to exhibit her in public. Her father, Colonel R. J. Hester, is a planter in Greene county. What special form of mediumship hers will assume, outside of magnetic healing, is yet to be determined. Experience will probably lead to some marked denouement.



MISS HESTER ELECTRIFYING THE DISHES.

necessary. As soon as able to write I prepared several papers on that topic and published them in the Light of Truth. From letters to myself and advices from the manager of the Light of Truth I learned that a profound impression was made on the earnest, thinking minds in our ranks, in the direction of a more pronounced ethical culture amongst us as a people.

But for nearly two years I have been most unwillingly waiting, not being able to see what next was needed to be done to further the great purpose of the "Circle of the Higher Harmonies." And, with the exception of writing one small book on mediumship, I have done only fugitive work. Utterly unexpected, on this bright morning, under the cloudless sky of California and the opening morning of my life's best work, I begin my eightieth year in penning this Proclamation of Purpose of Spiritualism.

In the world of mind there is no chance work—no accidental happenings. Mind plans, and works to carry out those plans. The higher life is emphatically a world of mind, hence, of purpose or intention. Spiritualism

secures. Spiritualism, therefore, proclaims its purpose to be the reconstruction of all governments; the abolition of all forms of inequality and despotism, and the establishment of a perfect democracy. Democracy is now only a name, not a reality. There is no "government of the people, by the people and for the people." The nearest approach is Switzerland.

Spiritualism purposes to inaugurate such a government, and to completely revolutionize the social customs of exclusiveness, jealousy, contention and unbrotherly hate so rampant at the present time. And, it hereby issues its Proclamation of Purpose to inaugurate a new government—a new social order—in short, a new life on earth for the brotherhood of humanity.

EXPLANATORY.

This purpose is to be accomplished by the education of the people into a comprehension of the principles of brotherly kindness and justice. And the gradual transformation of laws and customs into harmony with the wisdom of love. It purposed the transformation of the Spiritual movement

THE LIGHT OF TRUTH.

CORRESPONDENCE

SANTA CRUZ, CAL.—Eva Fay has located here, and is at home at 29 Church street.

MILWAUKEE, WIS.—The united societies celebrated the 49th here with Mrs. Steelman Mitchell officiating.

NEWCASTLE, PA.—Mrs. Maggie Stewart of Piqua, O., is here for one month's engagement with the "Occult Research Society" of this city. Prospects are that much good may come from the meeting now in progress here.—Corr.

CANTON, O.—The actual anniversary day of the Rochester rappings was celebrated by the Society of Advanced Thought, Mr. E. I. Bowtell speaker, at the residence of Mrs. H. S. Barnes, 405 Feather street, the evening of March 31. Music, vocal and instrumental, an original poem and an address by Mr. Bowtell occupied the evening.—Corr.

ANDERSON, IND.—The anniversary was celebrated her in elaborate style—Mrs. Eva Pfuntner, Mrs. Edith Nickless and Mrs. Anna Orvis being the principals in the celebration and enlightening the multitude that flocked thither to a point of thinking for themselves. Much good will result if kept in mind by a little crusading through some spiritual literature judiciously distributed throughout the town.

CHICAGO, ILL.—The Progressive Spiritual Church celebrated the 49th anniversary on the 28th of March at Lakeside hall, Rev. G. V. Cordingly officiating. The hall was beautifully decorated and a fine program carried out. Among the participants were Professor Faels, Max Hoffman, F. Gordon White, Miss Myrtle Bell, Walter Beaton, Professor E. W. Georgia, Mrs. Goldstein and Professors Miller and Marshall.—E. C. Gray.

ALLEGHENY, PA.—We doubt very much if Spiritualism has ever been brought before the public more than it has in the "Twin Cities" at the present time. Rev. Smith Warner of Erie, Pa., many will remember him as a fine medium, both philosophically and phenomenally, has been engaged for the month of April at the First Church of Spiritualism of Allegheny, 127 Lacock street. We hope to have large attendances the entire month.—J. C. Edward Marker.

PAW PAW, MICH.—Saturday, March 27 the Paw Paw Valley Spiritual Association held its annual meeting and election of officers. The following is the result: President, B. O'Dell; secretary, M. L. O'Dell; trustees, J. D. Sherman, Henry Sorter, Etta Sorter. On Saturday, the 28th, we celebrated the 49th anniversary. Mrs. Marian Carpenter of Detroit was with us. She gave us two fine lectures followed by tests. She also read a greeting from Francis Woodbury, secretary of the N. S. A.—M. L. O'Dell.

FLINT, MICH.—Mrs. Effie M. Post writes that the 49th anniversary of modern Spiritualism was observed by the First Society in an elaborate way. The celebration began on Saturday evening, March 27th, with an entertainment and supper given by the Ladies' Aid Society. Sunday afternoon and evening services were held, composed of addresses, vocal and instrumental music, recitations and tests. Hon. L. V. Moulton was the central figure in the celebration, being the speaker for March. Lyman C. Howe follows next week.

LAKE HELEN, FLA.—This prosperous camp closed March 28 with final addresses by W. F. Peck and George P. Colby. The attendance has been good throughout. The officers for next year are: Dr. H. H. Brigham, president; Mrs. E. J. Huff, vice president and corresponding secretary; Frank E.

Bond, treasurer, and J. B. Palmer of Hillsboro, Mich., secretary; committee on speakers, E. W. Bond of De Land, Fla., and J. D. Palmer; on transportation, F. E. Bond, H. M. Clark and Scott Hodkin; special agent for northern transportation, H. A. Budington of Springfield, Mass.

TOLEDO, O.—After the usual vacation the First Spiritual society of this city again resumed its labors for the "fall" and "winter" under the able leadership of their pastor, Mrs. Dr. Wyant. The meetings have been a great success, many being turned away at times for want of room. The lectures have been very instructive, interesting and grand, also the tests which have been some of the most wonderful in the history of the society, and the doctor certainly deserves great credit and is without doubt one of the most successful speakers and test mediums before the public.—J. J. Johnson—Wheeler.

MINNEAPOLIS, MINN.—The great strength of Spiritualism in the Northwest was plainly demonstrated by the large audiences which met in the hall of the "The Washington Union" on Sunday, March 28, to celebrate the anniversary. We can not better report the interesting nature of the program presented under the able generalship of the pastor, Mrs. C. D. Pruden, than by saying that for five hours during the afternoon the attention of the large assembly never flagged, and the applause which greeted the last speaker was as hearty as that which rewarded the first. The juvenile efforts of the Lyceum members also earned merited praise.

LIMA, O.—Through our circles are coming daily evidences of pleasure from many spirit friends who recount with gratitude the extreme joy with which they received the floral tokens of our remembrance, presented to them on our anniversary, the 28th inst. Conspicuous among the many beautiful offerings was one, subscribed for promiscuously at the suggestion of the kind-hearted instrument who has been ministering to us, which, taking the beautiful form of a pyramid reached its apex aloft and called upon the friendless and forlorn to come and partake of our sympathy bountifully and our clairvoyants assure us that many were they who came. Can Spiritualism achieve a higher result? If so we want only to know how and we will encompass it.—William W. Hawkins.

WILLSHIRE, O.—Charles A. McKendry, trance lecturer and test medium, gave the first lecture on spirit return at this place March 25, proving his assertions from a Biblical standpoint, using 1st Samuel, 28th chapter. Owing to a protracted meeting at the Methodist church there was not as large an audience as we had hoped for. His lecture was well received and several good tests were given, but the harmony was broken by a young gentleman, who did not understand the sacredness of the communication he was receiving and asked a question in such a flippant way that it caused a laugh among his associates. He realized his mistake and begged pardon like a man, but too late, the harmony was broken. Mr. McKendry is a fine medium, and a member of the K. of P. lodge, Bluffton, Ind., and deserves the patronage of Spiritualists.—J. F. Piercy.

GALVESTON, TEX.—The Galveston Spiritual society gave a reception in Chosen Friends hall, 1921 Market St., Feb. 26. The early part of the afternoon was devoted to music. Mr. Walter Hanscom sang "The Bell Rock" and "Nita Gitana" in a charming manner. The mandolin, Violin and piano were played upon by artists of no mean ability. A band of musicians gave lovers of sweet music a rare treat. A play

was enacted entitled "The Peppery Pa; or, One Night at a Singing School." Refreshments were then served, and many were the bright spirits who went away with renewed strength. A Progressive lyceum is held every Sunday at 10:30 a. m.; evening services at 7:45, all under the management of Mr. John W. Ring, the young inspirational lecturer, one of whose guides is of remarkably high order, seemingly having been in spirit life many centuries.—Emily—Wheeler.

SPRINGFIELD, MO.—Mrs. C. M. Folsom of Louisville, Ky., came to Springfield, Mo., in August, 1896, and engaged with the Hovey Society of Spiritualists as lecturer and medium. Since which time she, together with her husband, C. M. Folsom, have by their honesty of purpose and untiring efforts succeeded in building our society up from a mere handful to a strong and healthful society with a prosperous Lady Aid Society and a Children's Progressive Lyceum with over 60 members. She by her untiring devotion to the cause and her unselfish endeavors to work for humanity has so ingratiated her in the hearts of those with whom she comes in contact that the society has made arrangements with them to remain with us longer. Mr. and Mrs. C. M. Folsom are both first class mediums, honest and industrious; ever kind, affable, attentive generous to a fault.—F. J. Underwood, Pres.

CANTON, O.—The 49th anniversary of modern Spiritualism was celebrated here on the 28th ult in an appropriate manner. The celebration was held in the large parlors in the home of Mr. and Mrs. J. M. Tiffany, 335 West Tenth street. During the services in the forenoon addresses were made by E. J. Bowtell and Jacob L. Beilhart. The morning services consisted of appropriate addresses, readings, singing, etc. At 2 p. m. a joint seance, free to all, was held by Mrs. Tiffany, Mrs. Elsie Reynolds, George Benner and Charles Miller. Mrs. Tiffany and Messrs. Renner and Miller are home mediums. Mrs. Reynolds is one of the strongest materializing mediums in the country, and has been doing some excellent work here. Many through witnessing the phenomena in her seances have been convinced of immortality and have joined our ranks. Sunday evening Mrs. Reynolds held one of her phenomenal seances in the parlors for full form materializations to about 40 people. About 65 distinct forms materialized, and among them were a number who had passed out from Canton, and readily recognized. Our attention is now given to organizing, and a good organization we must and will have in the near future. With Brother J. L. Beilhart as leader and a number of others with their shoulders to the wheel, success is assured.—E. R. Kidd.

NEW YORK STATE SPIRITUALISTS.

This is the last appeal to you through the columns of the press to come to the state convention to be held in Y. M. C. A. hall at Syracuse, N. Y., April 13-14-15, to organize a state association. We need you and you need it.

Remember if there be seven in a community they can elect a delegate whether they are organized as a society or not; therefore don't delay, but stir about it at once. We will have not only business sessions, but the evenings and last day for music, speeches and messages. All the prominent speakers in our ranks will be present.

Special rates on railroads. Headquarters at "The Vanderbilt." For particulars address Frank Walker, Hamburg, N. Y.

ANDERSON, IND.—Mrs. Edith R. Nickless is serving our society for April, to be succeeded by Mrs. Eva Pfuntner in May.

THE STATE ASSOCIATION.

Mr. C. W. Taylor writes that a number of large meetings were held last week in various parts of the state, showing active interest on part of the Spiritualists in general concerning the organization. Much enthusiasm was also manifested, and many brilliant ideas generated in consequence, which will be aired at the general convention in Columbus next month.

TO INQUIRERS AND SPIRITUALISTS.

The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members address

J. ALLEN, Hon. Sec.,
115 White Post Lane, Manor Park,
Essex, England.

OBITUARIES.

Passed away, at his residence in Pender, March 17, 1897, Benjamin T. Hull, aged 83 years.

Passed to the higher life, Feb. 17, 1897, at Cardington, O., Eber B. Smith, aged 78 years and 6 months, for 40 years a Spiritualist.—Daniel Spear.

Passed to spirit life from Liberal, Mo., March 5, 1897, Silas Andrews, aged 84 years. He was a member of the G. A. R. and was buried by that order.

The notice of March 20 in this paper was a mistake in name. It should have read: Passed to spirit life, Eveline Goodman, Feb. 22, wife of Dr. T. H. Goodman of Saginaw E. S., Mich.

Mrs. Harriet Dayton of Cherry Valley, O., passed to spirit life March 16, 1897. She was 82 years of age, and has been a firm believer in Spiritualism over forty years, and died happy in that belief.—Mrs. L. D. Sprague.

Jerusia J., wife of M. D. Condiff, departed this life Saturday, March 27, 1897, at her home, 299 East Market street, New Albany, Ind. Her family came to this city in 1841 from Kentucky, and she has resided here all this time except about three years.—M. D. C.

Passed to the Better Land, March 9, 1897, near Chesterville, O., Samuel Leeman Emery, 81 years of age, one of the pioneers of Spiritualism. Funeral services were conducted by his brother, A. G. Emery, also a Spiritualist.—Daniel Spear.

Crusaders to the front! Boom the cause with that Occult Science Quarterly.



"Pretty Pill"
says
Pretty Poll

She's just "poll parrotting." There's no prettiness in pills, except on the theory of "pretty is that pretty does." In that case she's right.

Ayer's Pills
do cure biliousness, constipation, and all liver troubles.

A SOMNAMBULIST.

Accomplishes Feats in His Sleep Beyond His Normal Capacity.

Editor Light of Truth: The illustrated article in the Light of Truth of Jan. 2 concerning Miss Anna Rossman of Denver, Colo., the wonderful somnambulist, and subsequently published in the New York Journal of Jan. 17, has prompted me to record some still more remarkable facts in this phase of psychic phenomena, with James Slade, the elder brother of Dr. Henry Slade, the world renowned medium for physical manifestations, through whom independent slate-writing was first developed.

The Slade brothers consisted of James, Benjamin and Henry, respectively, all of whom possessed from boyhood up peculiar psychical characteristics, the two former having passed to spirit life many years ago. Being reared in the same neighborhood (Johnson's Creek, Niagara county, New York), and associated with them in our youthful schooldays, what I propose to write now concerns only the elder brother and transpired away back in the forties, ante-dating the advent of modern Spiritualism.

James Slade was perhaps one of the most wonderful somnambulists that ever lived; at least the nocturnal performances by him exceed anything I have ever seen recorded of a somnambule. A few of the most remarkable of his sleep-walking feats I desire to place on record, which occurred in the years 1845, 1846 and 1848. Being intimately associated with him during these years, I will not hesitate to assert that scarcely a night intervened but what James would arise after retiring (generally about 11 o'clock), dress himself and wander out of doors and, unless awoken sooner, remain out two, three and four hours, when he would return to his lodgings, undress and retire a second time and sleep until morning as though nothing had happened and entirely oblivious of what he had done. Summer or winter, whether the weather was mild or stormy, warm or frosty and cold, it made no difference, the same routine was followed.

I remember one bitter cold night during the winter of 1845-6 that he arose and went to a farmhouse of a neighbor, took a school companion's pair of skates and went to a mill pond a mile distant, adjusted the skates and enjoyed the exercise unremittingly for over an hour with as much gusto and hilarity as though accompanied by a dozen companions. He then returned the skates to the house, placing them exactly where he found them, then returned home and retired, only to find to his astonishment in the morning that his ears had been badly frostbitten.

Fifty years ago, among the farming community of these parts, it was a rare thing to find a house locked, much less a barn. Indeed, I have no recollection of my father, who was a sturdy farmer, ever locking the doors of his house on retiring at night, and this custom, to my knowledge, was universal throughout the entire neighborhood. Well, one night James got up as usual and dressed himself and proceeded to a neighbor's residence where lived two brothers who were about his age and also schoolmates. These brothers were musicians—both violinists—and kept their instruments in a drawer in their mother's bureau. James, on this occasion, stalked into the house at midnight, when the whole family were sound asleep, proceeded to the bureau, took from the drawer one of the violins, systematically put it in tune and began playing with alacrity and calling off

the changes of a cotillion as though an actual dance was going on; but not one note of music did he know or could play in his normal condition.

On another occasion, during a drizzling rainy night late in the fall of the year, James went barefooted in his somnambulistic sleep up and down the bank of Johnson's creek, where a school companion had a half dozen, more or less, traps set to catch mink and muskrats, which particular species of rodents were quite numerous those days. On this night he visited each trap and sprung them all, apparently as a practical joke on the owner. Where a trap was set on the opposite side of the stream and to get to it he was forced to cross on a bare pole near at hand which spanned the water connecting a line of fence on either side, or else retrace his steps a long distance to the highway bridge. The creek was much swollen from the recent rains and was running in fierce torrents. To attempt to cross on this teetering, slippery pole no one in his sane mind would deem it possible, as it would be the most hazardous thing to accomplish imaginable, but James

reached the road he went to the rail fence on the opposite side and took therefrom a long rider pole which rested on the top rails, having been placed there to steady the fence and keep it intact against wind storms. The pole was fully 50 feet in length. This he shouldered and carried nearly twenty rods down the roadside. Laying it down he immediately returned to the tool house and securing a pick and shovel hurried back and commenced digging a hole. Having accomplished this he fastened to the small end his broad-rimmed straw hat and then successfully accomplished the raising of the pole. This being done he gathered together some fagots and kindling a bonfire danced around it in great glee, singing campaign songs. Having done all this he proceeded back to the carriage house and obtaining from the rack the longest and heaviest ladder, elevated it against the gable end of the building, which, when upon, extended one or two rungs above the ridge boards. James then ascended to the topmost round and deliberately balancing himself thereon, turned around and facing his auditors, which

carry it; for, in fact, it required three of my uncle's farm hands, each one older and stronger than James was, to take down the pole the next day and carry it back and replace it upon the fence.

When one considers these facts in connection with the narrative above recorded, I will admit it seems very improbable, or "fishy," as some might term it; however, there are credible witnesses alive today who can corroborate each and all I have written. Now, will some of the eruditè philosophers and occult science writers for the Light of Truth rationally explain and clear up this mystery? I have never credited the Samson story of pulling down the pillars of the temple and carrying off the gates of Gazza, even when spirit control has been ascribed as the factor; neither do I believe that somnambulism presupposes a band of disembodied spirits controlling. To me it is simply a fact and a mystery.

GEORGE F. KITTRIDGE.
142 Caledonia St., Lockport, N. Y.

OBJECTS OF THEOSOPHY.

M. H. Bridle, president Krishna, T. S. of Philadelphia, lays down the objects of theosophy as follows:

The first is to form the nucleus of a universal brotherhood of humanity, without distinctions of race, creed, sex, caste or color; to promote the study of Aryan and other eastern literatures and sciences, and to demonstrate the importance of that study.

The second is to investigate unexplained laws of nature and the psychical powers latent in man.

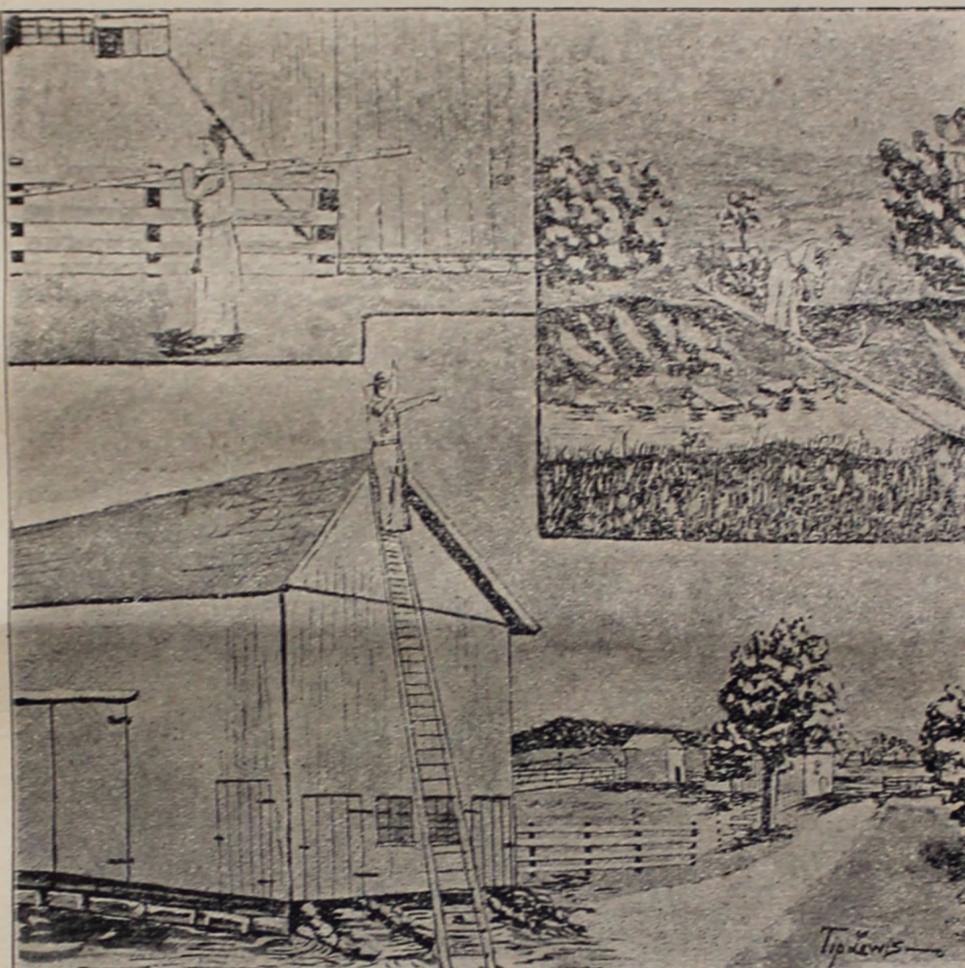
As for the third object of the Theosophical Society, any man who believes in the reality of the soul's existence will surely not quarrel with any effort put forth to demonstrate its powers to mankind in a definite and scientific manner, and it is to in a measure fit men to know and acquire such powers for the advancement of the human race that the School for the Revival of the Lost Mysteries of Antiquity is to be founded in California.

Theosophy has no quarrel with science so long as it does not seek to dogmatize, but it asserts that what modern science has revealed to mankind so far is but a patch of that great knowledge that has been man's in past ages, and the investigations of Professor Hilprecht and others in Babylonia go to prove the assertion. When one thinks of the short life of modern science and the innumerable evidences it has so far shown of high civilizations buried in the distant past, under desert sands and ocean waves, it may well cause a really scientific man to pause before charging these ancient teachings, relics of that same past, with humbuggery.

That there are and have always been adepts, with knowledge and powers far in advance of our modern men of science can not be successfully controverted, for while science has been constructing machines to utilize universal energies, in producing some interesting invention or experiment, the adept by developing his soul powers has gained control of these energies and uses them directly.

Selfishness and arrogance are to the spirit what intemperance and disease are to the body. "A mind diseased" is a truism and is synonymous with a sick spirit. The latter is as subject to disease as the body is. Intemperance, gluttony and lust affect the body and contaminate the spirit by the aura a diseased body generates.

Every crusade has a principle involved which lays the foundation for good effects. Write those chain letters and you will enjoy the good effects of it later in the season.



A SOMNAMBULIST.

deliberately crossed it with as much nonchalance as Blondin walked across the gorge of Niagara river.

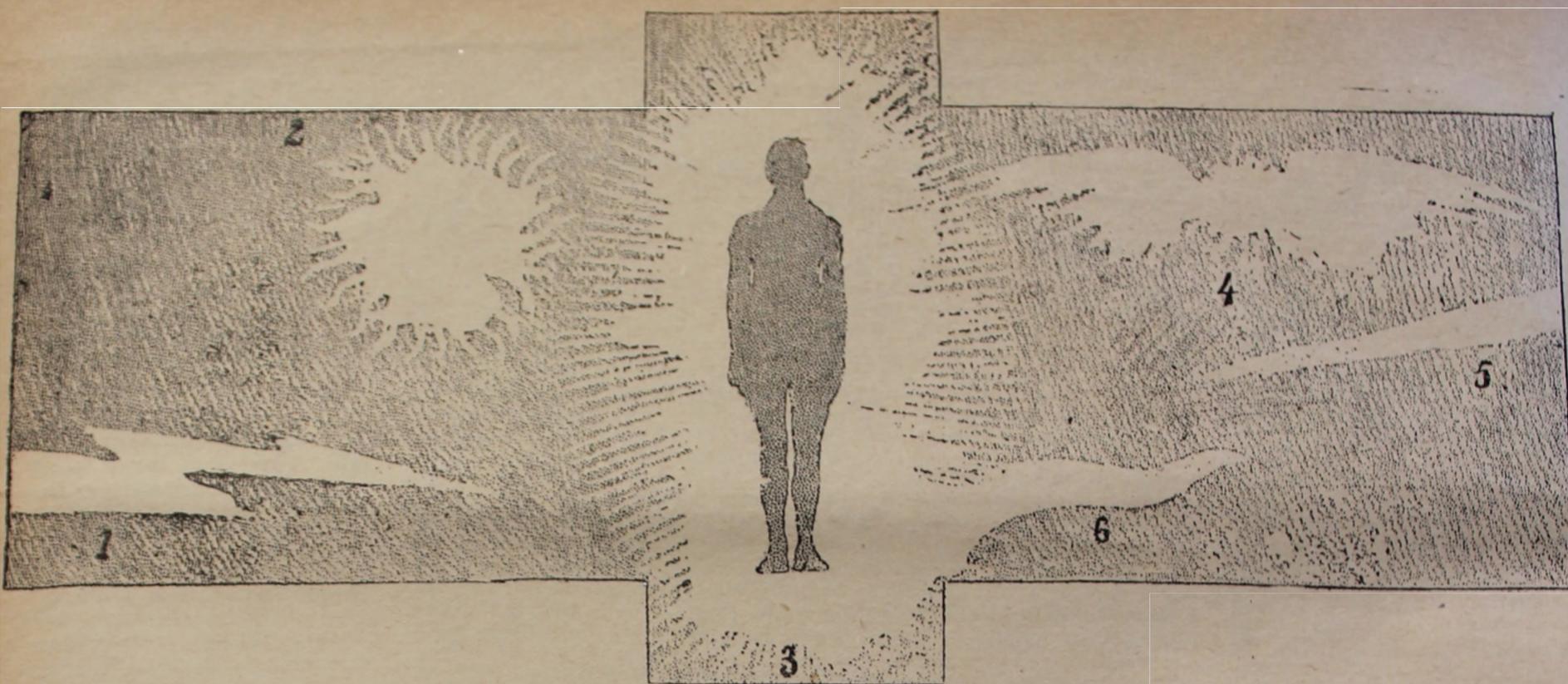
In the year 1848 James was employed as a farm hand by an uncle of the writer, who carried on a large estate and employed quite a number of men. It being a presidential campaign that year politics, as usual, became exciting and of absorbing interest and rally-meetings and pole-raising by the contesting parties were much in vogue.

One night in August, after a laborious and exhausting day's work in the field, James retired to rest unusually early, long before the other farm hands, and soon fell into a profound slumber, which continued about an hour, when, to the astonishment of all, who were just thinking of retiring, Slade emerged from the house dressed in his best suit of clothes, remarking as he passed out of the gateway leading to the carriage house, that he was going to attend a Democratic rally and pole-raising. He straightway went to the carriage house and harnessing himself between and to the thills of a light sulky, soon dashed out like mad, and gaining the highway commenced to course up and down the road for some little time, when he returned and replaced the sulky in the barn and then started for the highway again. Hay-

comprised my uncle's family and his force of employes, delivered a vehement and eloquent political address. This concluded he returned to his sleeping apartment and disrobing himself again went to bed, arising early in the morning apparently as much refreshed as though he had enjoyed a full night's rest.

I might relate many other amusing incidents and episodes in connection with this remarkable sleep-walker's nocturnal wanderings, but as your space is valuable I will desist, having related these few isolated facts which I regard as extraordinary and conceive them of such importance on a scientific line to call for some philosophical and rational explanation.

It always has been and is still a mystery to me from whence originated the faculty of executing music on an instrument, or in the several facts recorded, knowing exactly whereto find things necessary to carry out the designs, and above all, from whence emanated the required physical strength to carry and raise the pole mentioned above? None of these facts could be possibly perform in his normal state. Slade at this time was in his nineteenth or twentieth year, strong and robust, yet nevertheless he could not have lifted the pole alone, much less



MRS. BESANT'S COLLECTION OF AURAE.

- (1) Aura of the soul of a man who has just brutally struck down a woman in anger. (2) Aura representing a passionate outburst of anger over a small matter. (3) The aura of a man in perfect health. (4) Aura showing a mother's prayer for her son. (5) Aura disclosing anger long sustained and directed steadily against an object. (6) Outline of the aura of jealousy.

THEOSOPHICAL.

ALL ABOUT AURAS.

THE PROGRESS OF THEOSOPHY.

Mrs. Annie Besant, whose recent return to America has created new interest in Theosophical circles, is meeting with marked success everywhere. She has some new theories to offer, which may or may not be familiar to some of our readers.

One of the new features she has to offer is to illustrate her teachings.

"I intend to try an experiment," she said. "I will endeavor to explain one of the phases of theosophy and make my meaning clear by illustrating the lecture with the stereoptican. Light, sound and color are known to the scientists to be produced by vibrations. These vibrations cannot be seen unless there is some medium for materializing them. In the same way everybody is surrounded by an invisible cloud formed by magnetic vibrations, and on this cloud the spiritual, mental and religious emotions are reflected in colors which the clairvoyant or psychic eye can discern."

Mrs. Besant is a plump little woman, with rosy cheeks, big, sound teeth and snow white hair, which she wears pompadour in front and tied low on the neck, with a small "Bath bun" behind. Her voice is low and soft, and her accent exceedingly English, in the best sense of that term.

PSYCHIC SIGHT.

Mrs. Besant has made several lecturing tours in America before this, but the new feature into this series of lectures is likely to prove popular.

Theosophists declare that by means of psychic sight they see many things which others cannot see. These strange sights have, with great care and minuteness, been described by a noted English painter, John Varley, who has reproduced them in colors, and these will be used as slides for the limelight.

When a person blessed with this psychic sight looks at a person who is at the time engaged in intense mental application yellow clouds surround the subject. If his mind is full of love the Theosophist sees pink clouds surrounding him; if he is in a devotional frame of mind the clouds become blue, says

Mrs. Besant, and these shades vary according to the particular subject thought of.

Mrs. Besant declares that the thoughts can be read accurately, but that those Theosophists who have developed their psychic sight to that stage of power, refrain as a matter of delicacy from reading the thoughts closely, unless the subject wishes it.

Among other things Mrs. Besant says of this power:

"I find that more Americans than Europeans have the rudiments of second sight, and the further west in this country I go the more people I find who, by my training, I am able to tell have the latent power. This is a dangerous power, and we do all we can to keep it from falling into the hands of a vicious person; but each one we experiment with is one more risk assumed."

The education of woman is a subject in which Mrs. Besant seems deeply interested, and she claims to be herself a student under the same teacher who instructed Mme. Blavatsky.

Theosophy was described by her as "a restatement of the fundamental principles of religion adapted to the nineteenth century needs."

"Many thoughtful persons have outgrown the old orthodox creeds, and we offer them a religion founded on scientific principles," she said.

"Dr. Baraduc of Paris, has recently succeeded in photographing some thought forms, and all these discoveries are leading our way."

"The person born with psychic power under proper training can always perceive these thought forms as shown in the human aura or the atmosphere

AURAS.

On Auras specially she said in one of her lectures:

"The real aura which surrounds every individual is a color effect resultant from the vibration of waves of psychic ether emanating from the soul of that individual. The aura is not necessarily a sign of spirituality, for very unspiritual people are thus surrounded with this nebulous vapor of character-expression. It may indicate emotionality, intellect, passion, devotion. It expresses them all. In the lower forms the aura even expresses the physical temperament and indicates the condition of its possessor's health."

"In the health-aurae colors as our physical eyes understand them, are not

apparent. The lines of ethereal force and magnetism are represented in light distempers radiating from the figure a scepter, in straight direct radial lines or flashes."

"When the lines are straight, shooting direct from the figure, they indicate the healthfulness of the subject. In a condition of illness they would droop and have a tangled appearance."

Mrs. Besant then exhibited a number of other full-figure aura plates, the radiant surrounding nebulae of which were colored in all the hues of the chromatic gamut. The shadings were delicate, beautiful. They resembled nothing so much as the sky studies or water and sky studies of Millais or others of the masters of the impressionistic school of painting.

"The dominance of blue," said Mrs. Besant, "indicates devotion. Red is the psychic color of anger. This dirty brown indicates brutality. Green shows great mental activity of the lower kind—that sort which is always plodding and working for material or purely intellectual ends and objects."

"Gladstone, I should say—certainly the London editor, Mr. W. T. Stead, would—to the psychic eye of an adept, be surrounded with a very green aura," she continued reflectively.

"Or Emperor William of Germany?" she was asked.

"His aura would be very green, I should say; very green."

"This light rose color," pointing to a picture, "indicates affection of a high order. This is the aura of a young wife—a most tender, loving person."

"To the adept mind definite thoughts take definite shapes, and their aurae are plainly discernible. The lines of vibrant ether follow as direct courses, as do those of geometrical calculation and demonstration."

"Here," continued Mrs. Besant, picking out a card upon which the tail of a pea green serpent was vividly depicted, "is an aura of a jealous instinct or thought. It is particularly clear. This, the beautiful orange center, with the wing-like projections of pale blue, is the aura of a mother's prayer for her son. It clearly indicates deep love, trust and devotion."

"These three plates show the aurae of three types of anger. The first—a zigzag of lightning colored to the hues of an angry sunset after a tornado—is the expression of an impulse which led a brutal man to strike down a woman. The second—a dull, flame-



colored flash, straight and pointed as a sword blade—depicts anger, long sustained by a powerful intellect, and directed constantly against a single object. The third—it looked like a splash of a sponge soaked in red and brown water color—is the picture sensation of an outburst of sudden rage because of some trivial cause."

"Can any eyes save those of an adept detect the aura?" Madame Besant was asked.

"No, no! No more than they can detect the infinite shades of light and color given by ether-vibrations above or below the gamut represented in the solar spectrum. Still, we who are adepts, detect them readily, and that the expressions are immutable and absolute as those of geometry, is proved by the fact that all these pictured aurae were observed by at least two, usually more, adepts at the same time. Their descriptions agreed in every instance."

"It is possible for one sufficiently advanced to perceive and study the aura of any individual," said Mrs. Besant, "but it is not well to do so. The strain is too great. Our physical bodies are not equal to it long sustained, and when the psychic force is subjected to the strain too constantly an hysterical condition is apt to result, which distorts and obscures the psychic vision, leading to incorrect conclusions and impressions."

In a late work issued by Light of Truth press entitled "The Marriage Supper of the Lamb," will be found the first natural and common-sense explanation of the seven last plagues of Rev. xvi which has ever been published. It is in fact the only normal exposition of that wonderful prophetic book, the Apocalypse. For sale at this office. Price, cloth, 35 cents; paper, 25 cents.

PSYCHISM.

EXPERIMENTS WITH EUSAPIA
PALADINO.WITH NOTES ON THE PROCESSES
THEREOF.

By Questor Vitae.

The "Annales de Sciences Psychiques" gives an interesting account of some further phenomena produced at a villa on Lake Como, at which Eusapia Paladino stopped two days on her way to Paris last September.

One of the ladies was told to put her head on to a table, Eusapia (not yet fully entranced) placing hers over it. She was then told to lift her head upwards, when to her great surprise the table, adhering, rose with it, about a foot, and only fell when Eusapia removed her hand from that of the lady. Materialized hands were repeatedly seen and felt by all the experimenters. The hand is stated to have been similar in appearance and warmth to a small-sized human hand. It was projected from the cabinet on a shoulderless arm, in a sleeve of different cut and color from that worn by Eusapia. On some occasions it appeared above Eusapia's head, but more often it came from below her skirts, rising from the floor, her skirts appearing to be used as a temporary cabinet. The materialized hand took some music off a piano and threw it on the table; it took hold of the feet and knees of some of the sitters (Eusapia's hands being held and visible); it struck notes on the piano and carried a guitar over the heads of the experimenters. Applause by invisible hands was produced in the air over their heads (as at Choisy).

Surely these phenomena, taken in conjunction with those produced at l'Agnelas, at Paris, at Choisy-Ivrac, should convince the Cambridge experimenters that if the results occurring in their presence were unsatisfactory it is not only the medium who must be held responsible therefor. If Theosophists are unbiased searchers, and not mere dogmatists, the description of the astral operator by the Choisy clairvoyant should convince them of the untenability of their theory that such phenomena are produced by elementals, which Mr. Leadbeater, in his pamphlet on the astral plane, has told us are thoughts. Thoughts are units of vital consciousness in the process of taking form, but they are not self-conscious; they pertain in that state as differentiated units of conscious being, to the not-self. They may be called beings in the sense that all life is being; but they are not self-conscious beings, having been differentiated from the universal-self into the not-self.

[This is of course in contradiction with metaphysical views, which regard "thought" as pertaining to the universal-self solely. But I respectively suggest that metaphysic knows nothing with regard to the process of a priori thought mediation, the existence of which it nevertheless recognizes as a logical necessity. It recognizes absolute thought and its mediation into relative thinking, but does not pretend to know how the mediation is effected; nor can psychology tell us how thought is differentiated or particularized into thoughts. It knows nothing of the existence of thought units as units of being. The same ignorance necessarily exists with regard to the mediation of absolute being or reality into relative, particularized being (or of the differentiation of self into the not-self). Modern metaphysic indeed identifies these two significations as one and the same, while this exposition presents them as a dual unity, as the positive and negative aspects re-

spectively of each other, or the masculine and feminine; distinguishable, yet in reality inseparable.]

Selves only are self-conscious and only selves, consequently, can act as operators and exteriorize thoughts (substantial thoughts, living thoughts) or thought forms, as they have been called, from the fact that they carry form and that they are sometimes visible to clairvoyant perception. In the previous notices on these phenomena this explanation with regard to their origin and constitution was indeed presented. But a self-conscious operator is the necessary precondition in the production of thought forms. If by elementals, units of the universal element in the process of taking form, i. e., thoughts, are meant, then these phenomena are not constituted by elementals but of elementals, and that by the determining action of a self-conscious operator, who both receives differentiates and transmits vital being, but can transmit nothing apart from

both as regards the thought thereof and the substantial pabulum thereof.

It is evident from the above that neither metaphysic nor occultism can per se present a true solution of the problem of being. Metaphysic deals pre-eminently with the spiritual, masculine significance of being, and ignores or belittles its feminine, substantial, ontological signification. Modern absolute idealism identifies the latter with the former, thereby obliterating the feminine signification in the universal and exalting the masculine and fatherhood into the sole reality, in Deity, as the church has done; whereas Deity is both father and mother.

Occultism deals pre-eminently with the psychical, vital, substantial signification of being and ignores its masculine, logical, dialectical signification. It is only in the dual union and equilibrated coinciding of the two that a complete solution will be found. In other terms, both of those systems

fore Christ, while it has often been advanced as a theory, has never before been proved."

The chief item of interest in the present notice is the large picture of the tower which no doubt has served as the basis for the old Biblical legend. It was built in a similar fashion to that of many similar structures in the land from which have come so much of our astrology and legend—a series of seven stories, decreasing in size, with terraces and connecting stairways. Under its base were found the ruins of a great wall forty feet wide, which at one time had encircled the city. Inscriptions showed that this wall had been built by Naram-Sin, son of that Sargon I, long supposed to have been a mythical character, but who really lived about 3,000 years B. C. Digging down beneath this wall, the expedition found a mass fifty feet thick of debris of old buildings, pottery and tablets, inscriptions on which showed "not only that Sargon I. had lived and ruled over Babylonia, but that at least 4,000 years of history had preceded his reign!" These inscriptions showed the gradual changes made by time in the language of the people.

In its last campaign, the expedition discovered at the base of the tower an arch that must have been in crumbling ruins centuries before the foundations of the tower were laid. Four hundred tombs were unearthed, besides 21,000 cuneiform tablets, whose inscriptions "bear about the same relation to those of the better known tablets of earlier discoveries that ancient Latin bears to modern Italian." These inscriptions will be photographed and sent to scholars all over the world, and will no doubt give them work for years to come.

When the publication of the works connected with the present expedition is completed, Professor Hilprecht will accept an invitation from the Sultan to visit his library at Constantinople, and examine the many ancient manuscripts and archeological treasures stowed away there.

It is rather amusing to see in the middle of the page a space set apart for a sort of apology for the publication of the matters referred to above. It is in the shape of a letter from the Rev. Dr. C. H. Eaton, of New York, who expresses a belief that "all recent investigations have rather added to, than taken away from, the force of the Scriptures, and that the Bible has more weight today than ever before in its history." Dr. Eaton says also: "The Scriptures, as far as they declare the truth, are secure. If there is evidence that they are inaccurate or untrustworthy, every honest man should be glad to have such evidence produced."

The unfortunate fact is, however, that many ministers—supposed to be teachers of "the truth"—not content with throwing doubt upon the fact and the honesty of the discoverers, go to the extent of denying them altogether, and misleading their following with the notion that these researches into the history of man are but the work of the devil, and must be tabooed. Dr. Eaton's deliverance on the subject is sufficiently oracular to "save his bacon" from a charge of heresy; though, when he says that "there never has been produced a book, or a collection of books, equal in principle and motive to the Old and the New Testaments," he must be remarkably blind both to the defects of his Bible and to the merits of other literature.—E. J. S. in Secular Thought.

Do not forget the Occult Science Quarterly as a crusading agent. judiciously distributed in your town, they will bring you a harvest of good audiences.

Boon the crusade while it is hot,



MRS. M. SUMMERS.

Pastor of the Spiritualistic Church of the Students of Nature, Munson hall, 1052 Milwaukee avenue, Chicago, Ills.

precedential reception. But the universal element is not only thought or spirit, it is co-existingly substantial being or soul. Consequently these differentiated units are not only thoughts per se, but they are substantial also, and their substantial form re-presents or reflects their implicit thought content.

Again, if elementals are thoughts, as has been stated, then the absurdity of the pretensions of a certain school to "command" elementals becomes self-apparent. But these pretensions are no more illusory and fallacious than their similar pretensions that man generates thought, the truth being that thought pre-exists to its mediation through any particular man, who is determined thereby. Similarly "being" or soul, or psyche, or "vital pabulum," pre-exists to its mediation through any particular man. The pretensions of occultists to generate thought forms of themselves per se, is mere fallacious illusion, therefore,

pertain to personal, i. e., divided, non-equilibrated states and reflect the conditioning limitations thereof, which are transcended in reunited, equilibrated individual (individual; individual; indivisible) states.

THE TOWER OF BABEL—7,000 B. C.

The New York Journal of Feb. 2, 1897, gives some notices and photographs of ruins at Nippur, in ancient Babylonia, and tablets taken from them by the expedition organized by the Philadelphia university. Professor Hilprecht, who has been at work on the tablets for months past, says: "I do not hesitate, therefore, to date the first settlements in Nippur somewhere between 6,000 and 7,000 B. C., and possibly even earlier." And The Journal says: "Scientists have, of course, long discarded the chronology of the Old Testament, as it has been found faulty in many instances. But that Asiatic civilization dated back 7,000 years be-

(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

Light of Truth.

Is Issued Every Saturday by

The Light of Truth Publishing Co.
313 & 315 N. FRONT ST., COLUMBUS, O.

VOL. XX., APRIL 10, 1897. NO. 15.

The Light of Truth can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

Obituary notices of five lines inserted free. Ten cents per line over that number.

WHY AGITATE?

In the public presentation of Spiritualism as an economic and religious movement the question is often asked: "Why agitate and disturb what is regarded as established truth? Why do you Spiritualists constantly hurl your unwelcome vagaries against society, the law and the gospel?" These are fair questions, although uttered reproachfully. In the first place, Spiritualists are not inveighing against society nor the churches in their well ordered movements. The criticisms of Spiritualists are for the most part in the nature of protests and are based on the law of self-preservation. The struggle for existence has made liberty the crown of all suffering. The contrast between tyranny and freedom is made up of experience. A utopia unmarked by the finger of adversity would be as frightful as a state of perfection. Happiness and sorrow are the two wings of the school of contrast. We can not enjoy heaven without a knowledge and experience of hell. Thus every life is hedged about with two contrasted primary elements: the good, the evil; the joyous, the sorrowful; the tyrannical and the free. It is an irreversible law of nature. We see its operations everywhere, from the diatom to the philosopher. The pathway of freedom of thought and action is strewn with the wrecks of all struggles for existence. The cunning, the powerful and the unscrupulous have always been the masters of mankind, just as these elements were masters of the earth in the Silurian age. Earth is a war cemetery and in her bosom slumber the struggles, the strategy, the conquest and the ambition that have gone down in the march of civilization. Conquest, strategy and cunning are the gods of civilization. They have divided the nations and driven out amity and God from the master motives of human action. The horrors of peace have oftentimes been worse than the wars fought to achieve it. The loftiest and costliest monuments are always reared to the memory of those who have been instrumental in the greatest slaughters and most terrible features of war.

Spiritualism is calling attention to this unnatural system. The amazements and bewilderments which have come upon us, the wide hiatus between conscience and expedience, the rush for place, power and profit, and the reckless wastes of extravagance, all are parts of a sociological bias at war with every principle of righteousness or Christian teaching. These proclivities have become ingrained in the hereditary transmissions of our time. They have bred the opposition, the eroticism and the degeneracy of conservatism. Ethnologists can not, as yet, solve that universal racial quality which rebels at innovation upon the established, and the established has, more frequently than otherwise, been the greatest hindrance to national and individual progress. The satisfaction

given to individuals by prosperity based upon perverse, unnatural economic laws and customs has bred conservatism, the hatred of new ideas and the fear of being disturbed. The ego whose stock of experience is composed of these elements asserts itself whenever self is touched by a measure involving the larger good of the community. This is the essence of anarchy. "Let me alone!" is the sentiment and well spring of individualism based on the rapacious instinct.

It is for these reasons that no royal thoroughfare lies between the stern affairs of life and the higher idealism. The history of idealism and intellect is one long terror of defeat. The self-satisfied never agitate, hence agitation is not only the beginning of wisdom, as Ben Franklin put it, but it is the only way of extricating people from oppression. All that Spiritualism can do and all that Spiritualists are trying to do is to take the slaves of tradition, conservatism and superstition by the shoulders and tell them to look there! The man or woman who looks upon the tendencies of the times so superficially as to become satisfied that what we have in the way of civilization is the highest and best state that society can reach is a very much mistaken person. There are myriads of these, and they constitute the class from which arise the queries at the head of this article. In answering them no feeling of vindictiveness has been allowed to warp judgment. There are gigantic wrongs in our midst, and to agitate against them is the first move in the line of their ultimate removal.

SOUL PHOTOGRAPHY.

Whether or not the claim set up by Mrs. Besant to the effect that she has procured photographs of the soul emanations, be true, there is nothing in the logic or philosophy of Spiritualism to prevent it. The question is one of mechanics only and the solution dependent upon the perfection of photographic appliances, aided, of course, by mediumship. English and French scientists came forward simultaneously with Mrs. Besant in the claim that aural emanations of the human body had been photographed. They discredited Mrs. Besant's experiments because it was said that clairvoyance was largely instrumental in producing the pictures she is exhibiting while their own experiments were conducted on purely mechanical and physical grounds. We have presented this series of pictures to our readers in their order and doubtless much interest has been awakened, but it must be borne in mind that all of these discoveries have been foreshadowed in the philosophical writings of Spiritualism. Andrew Jackson Davis and other seers and writers nearly 50 years ago contended for all that has developed in the progress of soul uncovering. In William Denton's great work "The Soul of Things" will be found the philosophical basis for all that Mrs. Besant or the scientists of England and France can for a quarter of a century to come set forth by the demonstrations of psychical or physical science.

It is not any more wonderful that the eye of the camera should detect and record the various emanations of the soul than that the eye of philosophy should perform the same work and preserve it in writing. The soul is the artificer and the inspirer of all that sees and feels its own glory. The camera is a product of soul.

The freed spirit finds sympathy in the flower, the plant, the brook, the stars, or anything else that has soul in it, for where there is soul there is love, the first being of Nature or God, and love is its attribute. Happiness is the external effect of love—the expression—just as a glowing cheek is the expression of health.

THE LIGHT OF TRUTH.

WHO ARE THE SPIRITUALISTS?

About this season of the year this question is variously asked by new investigators, made by the anniversary services so popular at this time.

Of course the popular personages are meant when the question is asked. To enumerate the local ones would require too much space, so we give only a few of the more widely known.

Among these are: Professor Elliott Coues of the Smithsonian institute; Rev. M. J. Savage, Unitarian minister of Boston; Rev. R. Heber Newton of New York city; Wm. Crookes, inventor of X-rays tubes; Camille Flammarion, astronomer of Paris; Alfred Russell Wallace, F. R. S.; Professor Oliver Lodge of the British Academy of Science; Professor James of Harvard; William Stead, editor Review of Reviews (formerly of Pall Mall Gazette); Gerald Massey, author; Queen Victoria; Hiram Powers, sculptor; Miss Florence Marryatt, daughter of the late Captain Marryatt; Prof. Schiaparelli, Italian astronomer; Miss Abby Judson, daughter of the Burmese missionary; Dr. J. M. Peebles, the globe encircler (now on his third voyage around); Prof. Carl Sextus, the hypnotist; Dr. B. O. Flower, late editor and founder of the Arena; Professors Fichte, Fechner and Ulrici, eminent German physicists and philosophers; Lady Somerset; Hester M. Poole; B. F. Underwood, liberal reformer; Mrs. Underwood, authoress; Judge A. H. Dailey of Brooklyn, N. Y.; Dr. M. L. Holbrook, editor; Baron du Prel; Lord Dunraven, of yacht race fame; Prof. C. Richet; Lucinda B. Chandler; Dr. Baraduc of Paris, occultist; M. Sardou, playwright; Giles B. Stebbins, author; Dr. J. R. Buchanan, editor, publisher and author; Hon. A. B. Richmond, lawyer, Meadville, Pa.; Prof. F. H. W. Myers, M. A., and Hon. O. P. Kellogg, ex-speaker Wyoming legislature.

Does anyone need be ashamed to be classed with such as these? If not, come in and connect yourself with the greatest movement ever inaugurated since the world's history.

THE INCREASE OF CRIME.

The annual report of the New York board of city magistrates reveals the fact that disorder and crime have increased 50 per cent during the past 10 years, while population has increased 33 1-3 per cent. This is an interesting matter for criminologists. The old argument that increase of population outstrips the increase of crime does not hold good. In Chicago the same conditions prevail and the number of robberies is largely augmented year after year and by far the greater number of these depredations are committed by young persons.

Suicide, too, keeps pace with the increase of crime. In New York in 1886 25 women and 64 men committed or attempted it, while in 1896 the number was increased to 72 women and 147 men.

These conditions will certainly continue until there is a radical change inaugurated in our penal code and penal institutions, and this change must be brought about by bettering the home conditions of criminals. Eighty-five per cent of the criminal class is drawn from bad homes, impure moral surroundings and corrupt heredity.

The law as predicated takes no cognizance of these crime causes. It can only provide ways and means for removing the criminal and keeping him in disgrace.

Envy not the man who can enjoy the sensual or worldly, nor regret thy loss of appetite therefor; for if thouwert he, thou couldst not enjoy the intellectual or spiritual sweets of life.—Sol. Jr.

WHAT IS AUTHORITY?

"And it came to pass, when Jesus had ended these sayings (sermon on the mount) the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes."—Matt. vii, v.23.

This very significant passage might pass current anywhere and in any age of the world's history were observations made in the right direction, for there are always some to whom are given the gifts of the spirit. Revelation is a quality consistent with mankind, and revelation is always authoritative, because it comes from the realms of causation. Thus its benign effect on those who are in harmony with nature—the poor, the suffering, the spiritual minded, the sympathetic and the pure. The scribes are symbolisms of egotism, ignorance of spiritual law, narrow-mindedness and self-aggrandizement or autocracy. Such inspire with fear instead of love—the antithesis of right or justice—and thus repel or disintegrate rather than attract or focalize the sympathies of men and women. All progress depends on the latter. Love is the moving element in morality or human advancement, and the multitudes are quick to sense this in one having this impulse as the living principle in his reform. Thus their belief in his having authority and not pretense, as the scribes. Of course the scribes are not necessarily always corrupt. They are simply wrong, and do not appeal to the soul of man. There are many good men among the so-called scribes of earth, but they may be falsely educated, and innocent of the wrongs they are perpetrating. But they may become corrupt or even wicked when appealing to might for right. Jesus did not appeal to might for a hearing. He simply told the truth as he knew it, and inherited the usual worldly reward for his services, as many have been rewarded since and are still receiving. But as there is no crown without a cross, modern revelators should not be discouraged on account of their lack of merit from a world of sense and self. A higher power guides, and faith in this will lead to the "gates ajar." Let the knowing ones take comfort from this, whether saint or sinner, for in right lies the only authority.

EASTER.

Beautiful Eastertide! Who does not hail its advent, with its renewed promises of life immortal, represented in the pure white lilies! Who does not rejoice in the passing of wintry snows and the coming of spring's bright flowers—an exchange of death's pale emblem for life's inspiration! Who does not welcome the balmy air current for the compressed and musty atmosphere of a long-closed household! Who does not express thanks to something for the new birth in nature with its many glories—its sunshine; its newly budding trees; its fresh coloring among the flora; its new lawn carpets; its variegated perfumes and flowers; its bird songs, and happy influences greeting one in consequence! Who does not feel to give thanks that he exists or is one among those who can enjoy nature's sweet awakening! Yea, all do, and let us add lustre to it by celebrating the season in a befitting manner, commemorative of the birth of spring—emblematic of the birth of the soul into a higher life after a passage through winter's hoary season.

Law is to a planet what consciousness or the soul is to man, only that in man it becomes known to itself again as it exists in nature or God, so called—universal intelligence or man's parent stem.

—Did you write those chain letters?

THE LIGHT OF TRUTH.

9

OUR CRUSADE.

Do you understand the value of a crusade like ours? Ideas are cheap, but to carry out one is another thing. It costs time and labor, and that involves money. To print fifteen thousand sixteen-page illustrated papers on superior material is a large outlay in itself. To engage extra service to mail them and pay postage on these papers is another expense. To print as many circulars, purchase as many envelopes and put a two-cent stamp on each is no small investment. Have you calculated the price of 15,000 two-cent stamps? Now, add the rest to this, and you will have an idea what it has cost us. Do we expect to get our money back? Well, we ought to be paid for our outlay, if nothing else. We are willing to sacrifice all profit if you extend the hope to us that some remuneration will come in later. It will no doubt prove a boon to societies in the end, and thus a gratification to every individual Spiritualist. It was asking very little of our subscribers to send a dime towards making a convert. But this does not balance the account, for there are three more issues of the Quarterly to follow, which involves another expense. What we hope for is that societies invest in extra copies of this Quarterly for local distribution, thereby helping themselves and the cause. Our profit depends on the latter. In the meantime we are awaiting orders from these societies for the papers on hand. Shall we hear from them?

Following are the crusaders that have manifested since last report:

Mrs Anna Swenson, A Burgess, Mrs M F Strang, Helen Burlingame, Simon Kittel, C R Fisk, N M Davy, D A Tucker, Mrs Caroline E Carey, C N Shaw, Mrs M Sisco, Mrs L J Hopkins, Mrs Jennie McDaniels, A Westman, Mrs S A J Donns, A K Pellett, A G Ashles, W G Black, Mrs A F Ingram, C H Webb, J P Chaplin, Roswell Child, M E Durham, Dr Theo Hansmann, A Hammond, Mrs J H Morley, W B Brancher, Mrs J A Perkins, A T Marsh, Mrs Mary A Reed, C W Lindner, G F Ottmar, T J Embree, Chas Fisher, W W Withey, Mrs J T Bell, Mrs H L Fales, Wm Merritt, Mark Baker, Miss P S Lamborn.

PROF. J. S. LOVELAND.

Prof. Loveland, whom many of our readers will be pleased to see on our front page this week, is one of the oldest workers in the field of Spiritualism. Few have attained such a reputation as he has as an intuitive reasoner on all subjects appertaining to Spiritualism, both philosophic and scientific. He has filled nearly every office that our cause can grant a worker, besides being a reformer in its various departments. As a lecturer, author, editor and general newspaper writer he has been a boon to the cause and has led many a benighted traveler to the light of a spiritual awakening. Mr. Loveland is at present residing in Summerland, Cal., engaged in literary labors and other duties that come within his sphere of action. May a path of roses be his the rest of his earth-life as a reward he so richly deserves for his many sacrifices to the cause of truth.

THE STATE ORGANIZATION.

Enthusiastic meetings are still being held all over the state, and it may be counted on as a certainty that a state organization under the most favorable circumstances will be effected. Ohio is a sort of pivotal state in the matter of Spiritualism as a whole, and will be a boon to the N. S. A., both as an aid and a working body with an influence. Now, let the friends put forth their best men and women to represent this organization, and much good will result from the same.

SLEEP AND DEATH.

In a lecture delivered by Dr A. Griffiths at Seattle, Wash., recently, he said:

"Sleep and death are analogous states. The same causes produce both, namely, too much life. There are three distinct stages of sleep—the nightmare, the deep sleep, and the conscious slumber states. Death, also, has three states of consciousness, exactly corresponding to sleep states. An understanding of the causes which produce the latter and of what transpires therein gives knowledge of the former.

"Life forces wear out the body, break down its molecules and destroy the brain cells, causing dissolution and what is known as death of the body. The Soul, the Thinker, survives the body and resides in its thought body (the incorruptible body of the Testament), and after a rest, corresponding in every particular to sleep, awakens, constructs and incarnates in another physical human body which never before existed.

"No soul can be prayed or paid out of purgatory. The die has been cast, the seed sown in its last past earth life, and there is no escape from mental torture until the causes which produced it are burnt away in corresponding effects.

"How seamed and wrinkled by passion are the faces of many upon awakening! How old and hard are the faces of some newborn babes! The reason for both is the same. Both have been rudely aroused from the nightmare stages of sleep and death where and when the lower passions ran rampant. They have not enjoyed refreshing, restful slumbers, but indulged in a revel of passionate desire, which was a review and continuation of their careers of rioting of last past making lives. They could not pass on to realms of real and refreshing rest, nor commune with pure beings of higher thought creations, simply because they were themselves impure and did not during waking hours live in their higher natures. 'Whatsoever a man sows, that shall he also reap.'

"Evolution is a ladder with innumerable rounds. Altruism, patience and the conscientious discharge of individual duty, however apparently insignificant, seem to be the way to attain great achievements and realize the grander possibilities which are now dimly prophesied by the expanding soul. The ideals of this life, provided we remain true to them and strive persistently for their realization, become the actualities of future lives—and no good effort fails."

In the action of Mrs. Emma D. Case of Utica, N. Y., versus Edward D. Case et al., which is on trial in the Supreme Court here, some interesting testimony was brought out. Mrs. Case is suing for \$10,000 damages, claiming that her brother-in-law, Edward D. Case; her brother, Edward Dopp of Rochester, and Drs. Earl, Fuller and Albert J. Browne of Utica conspired to place her in the Utica state hospital for the insane in order to secure her property. The plaintiff is a Spiritualist, and her witnesses were mainly Spiritualists.

For the defense the testimony has been largely given by insanity experts. Dr. Mahon, superintendent of the St. Lawrence state hospital at Ogdensburg, who was assistant physician in the Utica hospital when Mrs. Case was an inmate there, testified on the cross-examination that he had practiced hypnotism on both patients and attendants in the asylum, and that he had perfect control over them. He said he considered hypnotism of value in treating the insane. He said no one else in the Utica state hospital practised hypnotism, but he knew of physicians in other hospitals who did.



MRS. ANNA E. THOMAS.

Mrs. Thomas is a trumpet medium and inspirational speaker. In which she excels it is difficult to determine. She can satisfy more people of the truth of Spiritualism than three others can under the circumstances, being par excellence in both the physical and mental phases of mediumship, and thus presents the philosophy with the phenomena in happy unison. Mrs. Thomas is withal a fine-looking woman and commands respect from her hearers. Together with an equable temperament she pleases and inspires with confidence, and that is half the battle won. Her phenomena does the rest.

PSYCHOMETRY AND CLAIRVOYANCE.

Are forms of mediumship depending chiefly upon the degree of sensitiveness attained in the former, and lucidity of mind in the latter, brain formation and magnetic temperament possessing only secondary influence in their development. Psychometry is one of the most subtle and occult of all the vibratory revealments. It is most convincing to the skeptic as to the existence of an occult or hidden light beyond the reach of the ordinary senses. Clairvoyance is a soul force or psychic power enabling the reader to penetrate into matters far beyond the limits of the human senses. The clairvoyant can see and hear; distance, time or place being no barriers to his intensified powers of seeing and hearing; he can diagnose disease. His lucidity of mind enables him to advise on business and family matters in a manner which invariably surprises his sitters; he can locate mines, give prophetic readings, describe spirit friends and give names of spirit guides, etc. Whenever there are family or business troubles, personal changes and difficulties, the clairvoyant should be consulted.—G. W. Walron.

THE SPIRIT WORLD.

[Composed by a 12-year-old School Girl.]

Some nights as I sit in the twilight,
While the shadows play in the room
Some mysterious feelings come o'er me,
Mysterious feelings of gloom.

And sometimes 'tis of pleasure,
And pleasures bright and gay
Into the realms of purest happiness
My thoughts will wander away.

Why is it now that my mind
To such mysterious things will succumb,
Of the pleasures that are passed
And the future joys to come.

And sometimes flitting forms I see
When sitting all alone.
And sometimes I hear voices speak
In a sweet angelic tone.

—Katha Slaght.

Names are not sufficient when expecting a reply or the return of manuscript. Please send your address as well. A great many people seem to think they are the only subscriber we have, and must necessarily be able to locate them.

A NEW TRIUMPH.

The Dreaded Consumption Can Be Cured.

T. A. Slocum, the Great Chemist and Scientist, Will Send to Sufferers, Three Free Bottles of His Newly Discovered Remedies to Cure Consumption and All Lung Troubles.

Nothing could be more fairer, more philanthropic or carry more joy to the afflicted, than the generous offer of the honored and distinguished chemist, T. A. Slocum, M. C., of New York City.

He has discovered a reliable and absolute cure for consumption, and all bronchial, throat, lung and chest diseases, catarrhal affections, general decline and weakness, loss of flesh and all conditions of wasting away; and to make its great merits known, will send three free bottles of his newly discovered remedies to any afflicted reader of Light of Truth.

Already his "new scientific system of medicine" has permanently cured thousands of apparently hopeless cases.

The Doctor considers it not only his professional, but his religious duty—a duty which he owes to suffering humanity—to donate his infallible cure.

He has proved the "dreaded consumption" to be a curable disease beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of "heartfelt testimonials of gratitude" from those benefited and cured, in all parts of the world.

Catarrhal and pulmonary troubles lead to consumption, and consumption, uninterrupted, means speedy and certain death. Don't delay until it is too late. Simply write T. A. Slocum, M. C., 98 Pine street, New York, giving express and postoffice address, and the free medicine will be promptly sent. Please tell the Doctor you saw his offer in Light of Truth.

OUR Premium Offer

Renewals and new Subscribers to the Light of Truth.

For Six Weeks Only we will give every person renewing their subscription for one year by sending \$1 25 the following books, bound in paper:

PSYCHIC STUDIES,
by Albert Morton.
182 pages.

SIGNS OF THE TIMES,
From the standpoint of a Scientist,
by Prof. Elliott Coues,
America's greatest Scientist.
44 pages.

God, the Constitution and the National Reform Association,
by Willard J. Hull.

Smoke Stacks and Steeples,
by Willard J. Hull.

All with the LIGHT OF TRUTH for one year for ONE DOLLAR AND TWENTY-FIVE CENTS.

Mrs. Annie Besant, the Theosophist, has arrived in New York and will remain in this country six months, during which time she will visit all the larger cities. Her lectures will be devoted to the exposition of Theosophy, and some of her experiences in her journey through India, from which country she is now returning, will be told. A good likeness of her appears in this issue.

The Psychic World;

OR,

Experiences After Death of the Human Body.

A PSYCHOLOGICAL NOVEL BY THE AUTHOR OF "HIGHER REALMS."

CHAPTER XVI.

NEW SCENES—NEW LIGHT—NEW LOVERS.

At "Fairy Belle's home," as George termed it upon entering, all was peaceful and serene. Its mortal inmates were asleep, and I wondered what was coming, it having only just occurred to me that my duty called me to Robert's family rather than where I was, and I said so to George.

"Don't you worry about that," replied George with a smile and gesture that inspired confidence. "They are able to take care of themselves. That whole household is self-protective, except Robert, who is provided for. In this house is a medium who needs all the spiritual influence that can be given her—if but by lounging about the premises. Materialization needs conditions as subtle as the machinery of a watch, and our presence here for a night or two will leave its good effect for several seances ahead. We lose no more by being here than at Latimer's, and we might as well give where it is most needed, even if the atmosphere is not quite so intellectual. And furthermore, we gain by the sacrifice. Don't you want to continue to rise?"

"Oh, yes, yes; if that's the reason we are here I am satisfied," I said in return; and the next instant we were all lost in reflection, each one for himself. It was our mode of resting or sleeping.

I began to think of Robert, and before I knew it I was with him in spirit, so to say, though my spirit really was at Fairy Belle's home. But I felt as though I was hovering over him. I, too, saw the old artist guarding him. They were on their way to Ohio, having that evening left New York. They had not yet retired, and were in the smoking room connected with the sleeper. Next to Robert sat a young man of his own age. They were engaged in animated conversation. I learned sufficient to know that the young man was a companion of the recent sea voyage, and, strange as the coincidence may seem, a near neighbor to the Latimers. Thus their intimacy. I became interested, and was almost tempted to leave George for Robert. But having contracted, I might say, for the night, and would not break it, I desisted.

Then I began to worry how the long night would pass away. Suddenly groans proceeded from an upper chamber of the dwelling. Both George and I cast our eyes in that direction, just as mortals would do. I wondered what it was. George put his force of penetration—his sympathy—into action and said: "Oh, my, our medium is sick. We must go to her and see what we can do for her."

George started by the regular way, and I followed. When we reached her room she was surrounded by her mother and a friend in the mortal, and Fairy Belle in spirit, the latter trying to magnetize her into a relief from suffering.

"She has an attack of bilious neuralgia," said George as soon as he laid eyes on her. "It is acute neuralgia,

brought on by long-standing biliousness, and is difficult of immediate cure. It will need a regular course of medical treatment. We may give temporary

produce pain. Nervous disorder produces restlessness, languor, discontent, nausea, liver and kidney troubles, dyspepsia, costiveness and biliousness. Blood disorder invites oppressiveness, melancholy, irritability, fevers and eruptions. The combinations reap cancer and all pain-producing evils. The first named is an effect of intemperance or sensualism; the second of selfishness, and the latter of arrogance or hatred—a combination force of sensualism and selfishness. But where our little medium had this last-named evil hidden was more than I could fathom. She didn't seem to manifest it in her daily life, and I wondered if it could be hereditary. At this thought I got in rapport with her and became strangely illuminated. I then saw her returning to childhood and to infancy in her mother's arms. Then she was lost to my view, and I only saw the mother. Then she began to assume

just what the world sees. Every single legislator, politician, office-holder, business man, factory owner, reaps in the future what he has sown in the past. Whoever is part and parcel of a bad law or hard times, wars or famines, is as much a co-sufferer in it as those he left behind. Death does not relieve any man of responsibility, suffering or trials. He must undo his share of the trouble before he can rise out of the filth, the heartache, the pain, the discord or whatever he has been instrumental in producing—each one according to the influence expended in having his will carried out. Earthly victories are frequently but the signals for the spirit's fall or degradation in the land of souls.

Such were the thoughts that coursed through me while watching the others putting the young lady to sleep. They finally succeeded and George and I returned below. So much light gained by the sacrifice of staying where I expected to have a tedious time awaiting the break of day. But dawn finally came, and we parted from the medium's home to spend a day in the neighboring woods, away from human haunts, and to reflect over the recent past, sending word, however, by mental telegraphy to Fairy Belle, where she could find us should she be able to leave her medium and desire to join us.

We found a delightful spot on the brow of a hill overlooking a deep gap. The atmosphere was balmy, and a hushed influence pervaded the surroundings. It was an ideal spot for a private communion among friends who wish to take a rest from material disturbances and live entirely for themselves for a little while—not as a necessity, but as a change.

We had not been there more than half an hour when Fairy Belle and Dennis appeared on the scene. They had found us by our trail—psychometrically. The mutual harmony between us made ceremony an unnecessary feature in the program. In a few moments we were lost in genuine soul communion—each one reading the reflections of the other in turn.

Those who have never had any experience in this sort of communion know not of its sweetness and fascinating delight, and which increases in ratio to the number of souls that can come into exact mental harmony with each other. We were but three, but each had something of mental interest to think about, and these thoughts coursed through each other's consciousness till a certain gratification followed by a lull, which indicated that everything of mental interest had been ventilated.

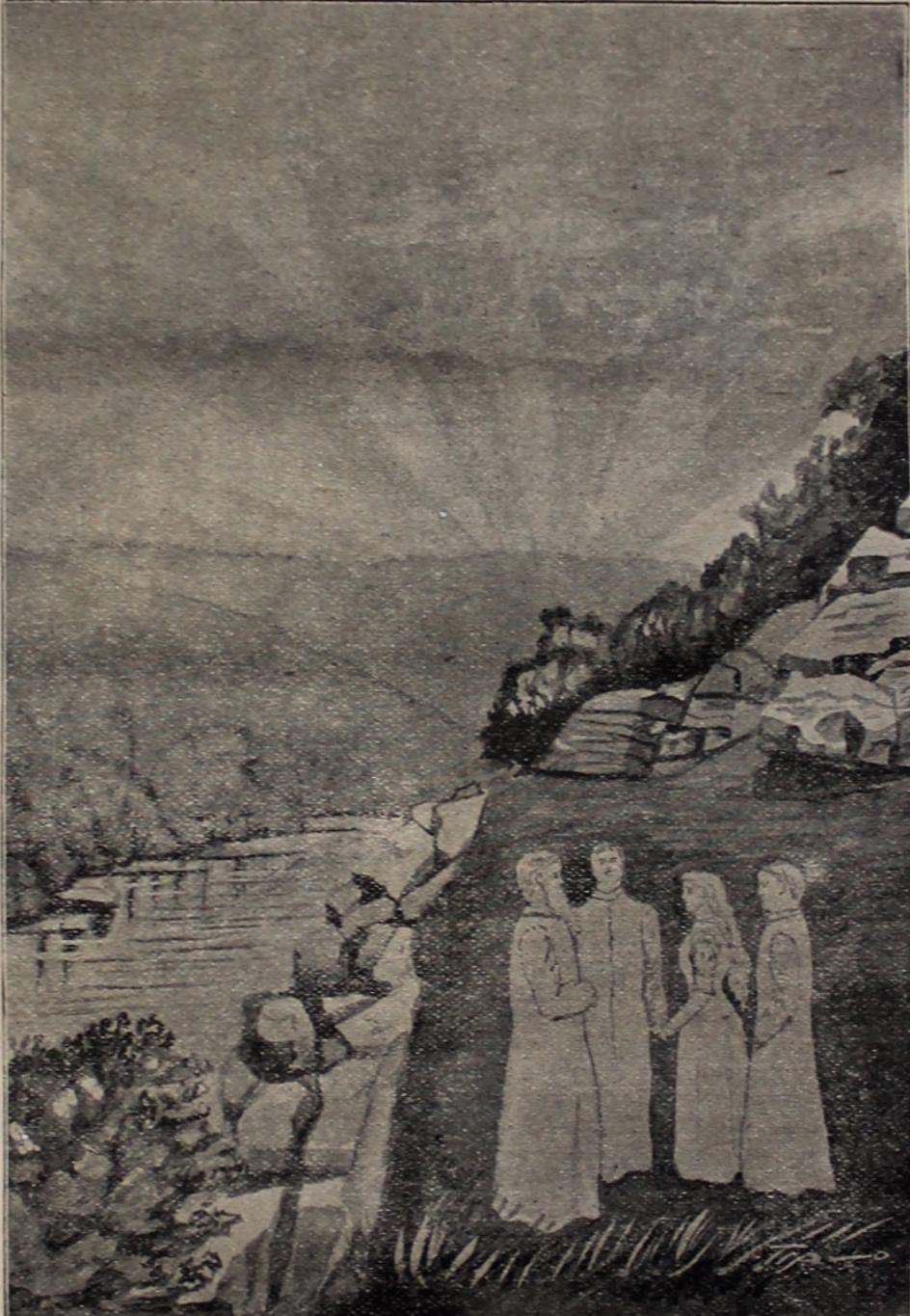
"That was a delightful communion," said George rising; "and as the sun is sinking in the west, we must hasten to our respective duties."

Sure enough, the day had gone; and we had been wonderfully refreshed by our retirement from the sphere of human activity. It was equal in effect to a month's holiday in the mortal. It was the first absolute rest I had taken since I began my journey nearly three months ago.

We walked leisurely along the hill tops toward the town we had left that morning, enjoying the scenery by the way. At length we found ourselves at the point where I first met Robert.

It pleased me to find myself there once more, and I told my story concerning it. When finished Fairy Belle said she would not continue the journey with us, knowing we were going to Latimer's, but said she would be on hand this evening to welcome the traveler home. So we parted there, and shortly afterward we were at Latimer's home, but found only the servant in charge. The others had gone to the train to meet the expected one.

We had not very long to wait, however, before two carriages drove up to the house. We were at the door to



try relief from pain, but it will not be lasting. It will continue to return until the blood has been restored to its normal state."

"How do you know all that at sight?" I asked him.

"Partly through psychometry, which gives me the cue or locates the disease; and partly through sympathy, which reveals the cause and cure."

"How will the patient learn this?" I continued to ask.

"Fairy Belle, having learned it from me, will impart it to her medium," George answered.

At this juncture the medium manifested active suffering, and George began to help Fairy Belle in making passes over her head. I then noticed that it was a sort of hypnotic manipulation, which eased the medium's nervous state, and which showed me that pain was a sort of fiery ordeal for mortals to undergo. It is due to a combined disorder of the nervous and arterial systems. Either one alone does not

babyhood, and was also lost to view in her mother's arms. This the grandmother did likewise until I was brought face to face with the fourth generation. In the great grandmother I saw malice—deep-dyed hatred for a rival, and the stamp of a crime in her expression. With the realization of this fact the whole vanished. Intuition told me in a flash that my first surmise was the correct one—she had the ill effects of a past generation to contend with, and which was the cause of her present sickness. I then saw how necessary it was to begin with the grandparents to reform a child; or, at least, save it from the many ills that the flesh is heir to. Not only does man suffer from the evils of his forefathers, but nations suffer war, famines, panics and revolutions, on account of the selfishness of preceding generations, with no chance to get back at them, as some feel like doing.

But do you think they are free from suffering? By no means. They sense

THE LIGHT OF TRUTH.

11

THE SCIENCE OF HYPNOTISM.

watch the arrival. Out of the first carriage emerged Mr. and Mrs. Latimer. Out of the second came four persons: Robert and Cousey, and Lou and the young man I had seen with Robert on the train. A burning halo surrounded the last two. Not in the sense of fire, but in a peculiar interblending of the sympathetic forces that betrayed to the spirit eye a mutual fascination that told of love at first sight.

"There will be a double wedding in this house before another month is passed, I venture to prophecy," whispered George to me.

I did not dispute it, as I knew George never failed in his predictions, only I wondered on what he based his conclusions.

To my wondering he replied: "Well, Robert, you know, is to be married on his sweetheart's birthday, the 20th of April. Lou will be engaged to this young man before he goes home tonight. That much I can see out of his soul condition. Circumstances will bring about an early wedding, and it will be in unison with Robert's. Now mark my words."

"I am satisfied," said I, not very much concerned about it, and proceeded to follow the party into the house. A few minutes afterward they were seated at the supper table, gaily conversing about matters concerning the two heroes who had just returned.

We were as much interested as the rest were, for we enjoyed psychologically what the company did.

Time whiled away pleasantly, during which time Fairy Belle arrived. After supper mortals and spirits repaired to the parlor, we having in the meantime also exchanged brotherly feelings with the old professor and acquainted him with our connection in the home.

In the parlor were three happy couples, the oldest of which, however, retired at nine o'clock, leaving the others to finish up the evening. But it was not long before two pairs of lovers were seen in close contact with each other as far away from one another as the length of the parlor would permit.

We had no more interest in the assembly, but were curious to know the outcome of George's prophecy. Suddenly we saw the left arm of Lou's companion encircle itself around her shoulders, drawing the young lady's head toward him, and the lover bending over and implanting a kiss—either a number in succession or a very long one—on her lips.

"That will do," whispered George smiling, "the thing is settled. Let's get out of here now."

At this moment, however, Lou and her lover arose, holding each other's hand, and walked over to Robert and Cousey.

This made us tarry again, desiring to know what it meant. Of course by controlling either one or the other we could have known from their minds, but one does not always feel like going through the process necessary for this effect; so we must gain our information by observation as mortals do.

"Cousey," said Lou, as she reached the other pair, "we are engaged—Henry and I—when you become Mrs. Latimer I will become Mrs. Irvin."

Lou jumped up and kissed her future sister-in-law, and congratulated her, followed by Robert doing likewise.

Shortly after Mr. Irvin left the house to give his own folks a surprise—having but one block to reach his own home, and we went home with Fairy Belle.

(To be Continued.)

FOR OVER-INDULGENCE
TAKE HORSFORD'S ACID PHOSPHATE.

It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to healthy action.

At a recent private circle in Evans-
ton, Ill., Prof. George A. Coe gave
some experiments in hypnotism, accom-
panied by a little talk containing
the following in explanation of the
same.

He began by saying that so far as he
knew there was nothing occult or mys-
terious or uncanny about the phe-
nomena of hypnotism. He enunciated two
laws as governing these phenomena:
First the idea of motion tends to realize
itself in motion unless hindered
from doing so; and secondly, the idea
of sensation tends to realize itself in
sensation unless it is hindered from
doing so. Nearly all the common phe-
nomena of hypnotism can be referred
to these laws, and it is possible that
all may be when we come to know
about them.

In producing hypnosis the operator
simply removes all ideas from the mind
of his subject except that which he
wishes the subject to have. No mag-
netic influence passes from the mind of
the operator to the subject. The sub-
ject allows his mind to be emptied of
ideas.

There are four principal methods of
bringing this about. In the method of
passes, the monotonous, meaningless
motion of the hands before the face of
the subject tends to produce vacuity of
mind. Sometimes the subject is asked
to concentrate his attention upon some
bright object and to think of nothing
else, which produces the same result.
The method of fascination is that
which a cat employs with a bird, and
the fascination may be produced by a
stuffed cat as well as by a live one.
The method of suggestion is most fre-
quently used, and consists in suggest-
ing a certain idea to the mind of the
subject to the exclusion of all others.

The persons easiest to hypnotize are
those of sound body and trained mind,
because they can most readily concen-
trate their thoughts. A person can not
be hypnotized against his will unless
he is taken unawares; that is, induced
to concentrate his thoughts on one
idea before he knows what he is doing.

It is very doubtful whether a person
can be made to commit a crime, either
in the hypnotic state or as a post-hyp-
notic suggestion, unless there is al-
ready a tendency that way in his char-
acter, because the whole force of char-
acter resists the suggestion.

There are dangers in the practice of
hypnotism. If a person is awakened
too suddenly from the hypnosis it may
be too great a shock to his nerves. If
he allows himself to be hypnotized too
often he may become too suggestible,
perhaps unable to distinguish the actual
from the suggestion. Never allow
yourself to be hypnotized except by a
person in whom you have absolute con-
fidence, and then only for some good
reason. Never under any circumstances
allow yourself to be hypnotized by a
traveling exhibitor.

There may be great benefits from
hypnotism in the hands of a wise practitioner.
Local anaesthesia may be
produced, functional actions may be
hastened or retarded, nervous diseases
may be cured if there is no injury to
the brain tissue.

It is also of distinct benefit that we
be instructed with regard to the laws of
the body and mind as far as may be.

A person can hypnotize himself if he
knows how. By this means he can to
a certain extent control his bodily
sensations and remove nervous pain.

To the pure all things are pure. As
we think, so we are. We can fill our
minds with morbid ideas or with good
and pleasurable ones, to the influence
of our moral character. This is a truth
which has long been recognized, and
which is really part of the phenomena
of hypnotism.

Hurrah for the crusade!

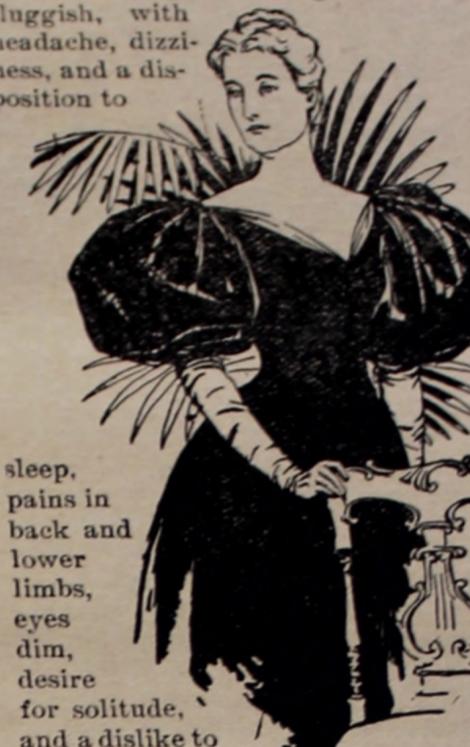
MOTHERS MUST GUIDE.

Should Watch the Physical De-
velopment of Their Daughters.

Information They Should Furnish at the
Proper Time—Knowledge by Which
Suffering May Be Avoided.

Every mother possesses information
of vital value to her young daughter.

When the girl's thoughts become
sluggish, with headache, dizziness,
and a disposition to



sleep,
pains in
back and
lower
limbs,
eyes
dim,
desire
for solitude,
and a dislike to
the society of
children: when she is
a mystery to herself and friends, then,
her mother should come to her aid.

Lydia E. Pinkham's Vegetable Com-
pound will, at this time, prepare the
system for the coming change. See
that she has it, and Mrs. Pinkham, at
Lynn, Mass., will cheerfully answer
any letters where information is de-
sired. Thousands of women owe their
health to her and the Vegetable Com-
pound, and mothers are constantly
applying to her for advice regarding
their daughters.

ASTROPATHY.

Our wonderful art of Healing
under Planetary Law. Words of
Wisdom from a HIGHER SOURCE.
Your opportunity Doctors, Healers,
Astrologers, Nurses, Everybody!

"ASTRAL GUIDE" ex-
plains all. FREE for 2 ct. Stamp.

Published by L. J. SHAFER,
31 Calkins Avenue, Grand Rapids, Mich.

CONSULT PROF. A. B. SEVERANCE.

Come in person or send by letter a lock of
hair, or hand writing, or a photograph. He will
give you a correct delineation of character.
Brief delineation, \$1; full and complete delineation,
\$2; diagnosis of disease, \$1; diagnosis and
prescription, \$3; full and complete delineation
with diagnosis and prescription, \$5; my photo,
cabinet size, 25 cents. North Chicago, Ill.

**Morrison's
Home
Circulation
Mediums**

The Atlantic Monthly
The Home Magazine
Midland Monthly
New England Magazine
Overland Monthly
Toilettes
San Fran. News Letter
The Inland
Word and Works
Light of Truth

A
Book...
descriptive of the above
mentioned publications will
be mailed free to adver-
tisers upon application

FRANK E. MORRISON
Publishers' Representative
Temple Court | Boyce Bldg.
New York | Chicago
LYNN S. ABBOTT, West. Mgr.

Grocers will refund \$1.00 each
time this LYE fails to make Soap.



COLD PROCESS SOAP MAKER.

Prof. F. Emanuel Lofgreen,
SEER

Psychometric Reader.

Full Life Reading and all questions answered
Terms, \$2.00. Satisfaction guaranteed or money
refunded. Also an Inspirational Singer and
Speaker. Full name and handwriting. Address
111 Duglass St., Peoria, Ill.

DR. J. S. LOUCKS,

Of Shirleyville, Mass., the well-known magnetic
physician of about 20 years' practice, whose practice
extends into all parts of the United States
and Canada, also in some parts of Europe, is making
wonderful cures with his magnetic remedies,
as his certificates of cures will show. Send for
one. Many are cured when given up to die by
the M. D.'s. If you send him a lock of your hair
name, age, sex, and four 2-cent stamps he will
tell you what he thinks of your case; also what
the prospects are for a cure. Try him and be
convinced. Address DR. J. S. LOUCKS, Shirleyville, Mass.

MRS. JENNIE CROSSE, 25 years a Pub-
lic Medium. Life reading \$1.00, six ques-
tions 52 cents. Send date of birth. Satisfaction
given or money refunded. Address 49 Union St.,
Lewiston, Maine.

INDEPENDENT STATE WRITERS. M.
L. Gillette and A. M. Ivey will give sittings
for Independent State Writing at 218 E. 42d Place,
Chicago, Ill. Daily: hours from 10 to 5.

FOR SALE.

Desirable cottage at Chesterfield, Ind. Camp
grounds, suitably located, lathe and planed
throughout, three rooms, and a veranda.
For terms address the owner, Mrs.
Elizabeth Hedrick, 26 E. 23d St., New York City.

Soul and Spirit Reveal the Truth.

To succeed in life one should know themselves,
what is to be and what to do. Send me a page of
your own writing, your date and month and year
born in, name and address, with \$1.00, and I will,
by Psychometric force, reveal to you knowledge
that you desire to know. MRS. DR. H. WYATT,
617 Erie St., Toledo, Ohio.

SEND 20c in silver and 2-c. stamp lock of hair
for Psychometric Reading: 3 questions an-
swered. MRS. E. MACALLUM, 814 Bradley St.,
Owasso, Mich.

Psychometric Readings

FROM lock of hair for 50 cents and two 2-
cent stamps. Send silver or money order.
Address H. INGRAM LINDSAY,
P. O. Box 2220, Boston, Mass.

SEND NAME, AGE, SEX AND LOCK
of hair, P. O. or express money order for \$1
and receive in return one of those Petoskey
Coral Pins or Charms. Six pins or charms
\$5, including Clairvoyant Reading. Ask your
neighbor or friend how they like what they re-
ceived for their money. I try to please my cus-
tomers. F. A. COLE, Clairvoyant and Inspi-
rational Medium. Box 279, Petoskey Mich.

PHILOSOPHICAL JOURNAL

[Established in 1865]
Devoted to the Philosophy and Phenomena of
Modern Spiritualism. Sample Copy Free.

Weekly—16 pages—\$1 a year.

THOMAS G. NEWMAN, Publisher.

2096 Market St., - San Francisco, Cal.

12 LIGHT OF TRUTH and Philosophical Jour-
nal clubbed for one year for \$1.75.

PSYCHOMETRY. Send 25 cents, a page of
own hand-writing with full name and re-
ceive a reading. Address ANGIE LATROPE,
No. 4 Miller St., Belfast, Maine.

CLASSES TAUGHT ANYWHERE TO
cure every form of disease by "SIGHT & TAP."
Terms very easy. SATISFACTION GUARANTEED.
NATHAN M. PURVANCE,
Perryville, Arkansas.

ECHOES FROM THE WORLD OF SONG

BY

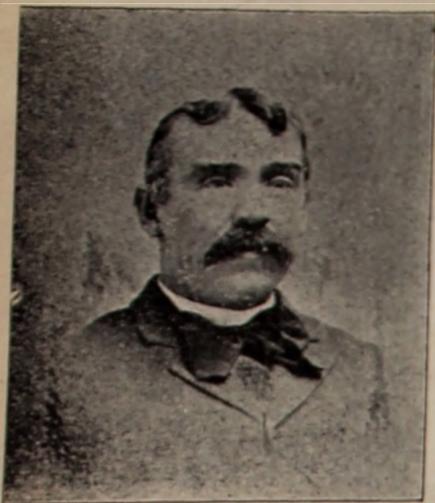
C. Payson Longley.

A handsomely bound volume of music that
should be in every home.

PRICE \$1 and 15 cents postage.

FOR SALE BY

Light of Truth Publishing Co.



DR. C. H. FIGUERS.

Dr. Figures belongs to Nashville, Tenn., but is mostly abroad giving tests before society meetings. He is a fine clairvoyant and diagnosis diseases in connection with his gift.

The World of Psychics and Liberal Thought.

The echo of the awful denouement of the Pearl Bryan tragedy in which Jackson and Walling gave up their miserable lives had hardly died away when the country hereabouts is shocked by another fiendish murder, more outrageous in many respects than that of Miss Bryan.

Miss Margaret Gaule and Williard J. Hull have recently closed a very successful engagement with the First Spiritual church of Columbus. Sixty new members were added to the society's books during the month of March.

Exercises, memorial, speeches and songs commemorating the forty-ninth anniversary of the advent of modern Spiritualism were in order and played an important part in the lives of Spiritualists last week.

The Iowa legislature has passed an act driving out osteopaths, faith healers, massage doctors and all others professing to heal disease without having gone through the "regulars" mill.

Detectives in Chicago are said to be in regular consultation with some of the psychics in ferreting out crime and criminals. This may be fat picking for both detectives and mediums, but it is not Spiritualism.

Six delegates and six alternates were elected to attend the state convention from Springfield, O., as the result of an enthusiastic mass meeting held in that city recently.

Great mass meetings were held in Cleveland, O., on the 28th ult. in the interests of the state organization and commemorating the forty-ninth anniversary.

The spirit of a man named Drake, who killed himself at Corey, Ind., a year or two ago, is declared to infest the blacksmith shop of George Glick in Terre Haute.

Bob Ford, of bad fame, who was executed at Nashville, Tenn., is alleged to have been seen and heard about the premises where his life was cut short.

The state convention of Spiritualists to be held in this city early in May bids fair to eclipse anything of the kind ever held in Ohio. The Business Men's Association having control of the auditorium has kindly granted the use of that splendid hall free of charge to the Spiritualists for this occasion.

Materialism is the only unconquered foe of Spiritualism and the doom of materialism has been sounded. There is no clear-headed thinker now-a-days who can not choose between the materialistic and the Spiritualistic hypothesis of evolution.

J. Clegg Wright was the speaker at the forty-ninth anniversary meeting of the New York Society of Spiritualists. Among other things Mr. Wright said: "A man who worships is a slave. The intellectual man thinks. The difference between the drunkard and the man converted at the Moody meeting is this: The convert is excited by his imagination; the drunkard is excited by the pneumogastric nerve of his stomach. Both are drunk." This might have interested Evangelist Moody.

The Spiritualists of Greenfield, Mass., have been incorporated under the name of the "Greenfield Progressive Spiritualists' Society" and have received their charter.

The Cheyenne and Arapahoe Indians, numbering hundreds, have been engaged in the gnost dance.

A delicate surgical operation was successfully performed a few days ago in San Francisco, Cal., upon Mrs. A. R. Clothier, the anaesthesia employed being hypnosis. In addition to the annihilation of the sense of pain during the operation, post hypnotic suggestions so thoroughly controlled the patient that no pain followed the operation, as is likely to be the case where chloroform is used.

Elder E. C. Angrass of the San Francisco Seventh-day Adventist church, tooted his toot against Spiritualism recently, calling it devilish, and threw in a lot of stock diatribes besides. Finally he blew around to this point: "That individual who does not believe that there is a power in Spiritualism is certainly deceived, and is where he may be led into its delusions. The doctrines of Spiritualism are honey-combing our churches today."

The Theosophical crusaders organized a branch in India which has a Mohammedan for president, a Buddhist for vice president and a Jain for treasurer.

The California Psychical society has decided to investigate ghosts, rappings, clairvoyance, telepathy, hypnotism and clairaudience. The society was organized over a year ago and includes leading men in its membership. It is located in San Francisco.

The Iowa legislature is now dealing with the problem of the unemployed in this way. If ten men shall be formed together without means of subsistence, whether organized or unorganized, for the purpose of discussing ways and means to better their condition, they shall be imprisoned from six months to three years.

The Grant monument in Riverside park, New York city, will be dedicated on April 17th.

A provision in a bill to revise the marriage law of the state of New York now before the legislature makes the registration of a common law marriage obligatory, or the woman can not claim the status of a wife.

Three days after the new electrocution law went into effect in Ohio a boy murdered the wife of the man who gave him work and shelter. The crime was a disgusting one and the perpetrator of it a moral pervert. This boy will be the first to suffer at the hands of the state under the new method of inflicting the death penalty.

HOW TO FIND OUT.

Fill a glass or common bottle with urine and let it stand 24 hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the ghost for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists, price 50 cents and \$1. You may have a sample bottle and pamphlet both sent free by mail. Mention Light of Truth and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

THE SPEAKING DIAL.

A WONDERFUL SPIRITUAL INVENTION.

Gives names, dates and circumstances. Speaks in various languages; answers mental questions Convincing the most skeptical. Has come to prove immortality and spirit communion. Develops all phases of mediumship. Magnetized by a powerful spirit band. Dials for sale by the inventor, P. J. DEMPSEY, 194 E 10th St., St. Paul, Minn.

Enclose stamp for reply

MESMERISM

—AND—

Clairvoyance

HOW to cultivate Clairvoyance, Hypnotism, Mesmerism, Psychometry, Develop Thought Reading, etc., Curative Mesmerism, Mesmerized Water and its Virtues.

Price of book 10 cents.

Address,

M. P. CRAMER

506 Adams Street, TOLEDO, O.

HOW to draw your spirit friends around you with talisman 16 cents, silver and stamp. PROOF JAMES HILLING, No. 1 Essex St., Somerville, Mass. 16

7 EASY LESSONS IN ASTROLOGY.

By J. B. SULLIVAN.

PRICE, 25 cents.

For sale at this office.



Anyone sending a sketch and description may quickly ascertain, free, whether an invention is probably patentable. Communications strictly confidential. Oldest agency for securing patents in America. We have a Washington office. Patents taken through Munn & Co. receive special notice in the

SCIENTIFIC AMERICAN,

beautifully illustrated, largest circulation of any scientific journal, weekly, terms \$3.00 a year; \$1.50 six months. Specimen copies and HAND BOOK ON PATENTS sent free. Address

MUNN & CO.,
861 Broadway, New York.



Showing how Dr. C. E. Watkins' Critical Cases are Diagnosed.

C. E. Watkins, M. D.,

The Famous Specialist,

Who is so successful in curing chronic disease, is acknowledged by all to have the most wonderful psychic powers to diagnose disease.

The Light of Truth, as well as all other spiritual papers, indorse him as a medium and physician. Send age, name and leading symptom, and 2-cent stamp, and your case will be diagnosed free, besides DR. WATKINS' book on chronic diseases will be sent you.

DR. C. E. WATKINS,
AYER MASS.

New Hymn Sheets

A new hymn sheet with all the old songs and a number of new ones added, just published by the LIGHT OF TRUTH.

This new hymn sheet contains

SIXTEEN PAGES

and a handsome and appropriate title page.

Prices same as the old :

\$2.00 per 100

1.50 for 50

1.00 for 25

5 cents single copies.

ORDERS PROMPLY ATTENDED TO. For sale at this office.

Light of Truth and Philosophical Journal

One Dollar and Seventy-Five Cents a Year.

Both of these papers are weekly exponents of the spiritual philosophy and cognate subjects. By ordering both at once for a year we send them for \$1.75.

Address Light of Truth Publishing Co., 113 & 115 N. Front street, Columbus, O.

AGOLD DOLLAR

is about the actual worth of our new book on incubation and Poultry Care, containing full and complete description of the Reliable Incubator & the Brooder of same name, together with cuts and instructions for building poultry houses and much of interest and great value to the poultryman. Sent on rec't of 10c.

RELIABLE INCUBATOR & BROODER CO., QUINCY, ILL.

THE LIGHT OF TRUTH.

PSYCHICS.

Mrs Anna Maria Huff, living at Montville, Conn., had a dream a few nights ago in which the apparition of her husband appeared at her bedside. A moment later her daughter appeared. Mrs. Huff regarded the visitations as portending her own death, and so informed the daughter with whom she was living, saying: "I shall die today, for I have had a warning from John." She was entirely well at the time, but in a few hours she complained of being sick and she lay down and died as tranquilly as if she had been falling asleep.

More people are murdered by thoughts than by bullets and daggers.

It matters little to those who know Annie Besant whether she is right or wrong. One thing is certain, those who are familiar with her grand history, those who have heard the story of her noble efforts to relieve the pain of the lowly life, those who know of the sacrifice she has offered up of her whole being upon the barren and ungrateful altar of humanity, will withhold from her not one jot of sympathy or set in her shining path any obstacle to prove a stumbling block to her glad feet. Safe in the conviction of mighty right, which she clasps to her breast, she can well afford to smile in pity at a world which is too savage to see the meaning of that light in her prophetic eyes or hear the music of the stars in her consecrated voice.—Chicago Times Herald.

A chaste society of Pharisees called, for convenience, the Young Men's Christian association, of Philadelphia, refused to allow Dr. Lyman Abbott to speak in their hall on a recent occasion because of his utterances on the Jonah and whale narrative. The action of these young and pious prigs is consistent. Dr. Abbott ought to have exercised better judgment. His views are all right in Plymouth church or any where else on the Atlantic seaboard save in the classic petrifaction of Philadelphia wortism.

The freedom of the press is an excellent thing and is wholly consonant with the principles upon which all free governments are based. But as governments are now drawing the line at what is known as anarchy in one form, they should go a step further and define anarchy in the press. The man who throws a bomb or wields a stiletto in the cause of anarchy in reality is not so dangerous to free government as a press that regards nothing as too sacred or too polluting to be spread before its readers.—W. C. Gray.

The board of health of St. Louis, Mo., has passed a resolution to the effect that it "disapproves of the public practice and teaching of hypnotism except for strictly scientific purposes in chartered medical colleges, and recommends suitable state and municipal restrictive legislation on the subject."

They are teaching Theosophy to babies in Boston. Little children ranging from 8 to 10 years old are told marvelous fairy tales of oriental religion. The tots are known as the "Rainbow Circle."

153,000 boxes made from American tin are daily used in the manufacture of ENAMELINE.

\$2,100

Prize offer for best invention and Inventor's Assistant sent free. Address INVENTORS' PROMOTION BUREAU, Washington, D. C.

OCCULTISM.

Occultism is the science of the secrets of Nature—physical and psychical, mental and spiritual—and teaches man how to use them. It deals with Nature's secrets and unlocks them by magical laws, odyllic forces, and laws of vibration.

Occultism has for its object "universality as apposed to individuality." Man is the factor in Nature, a part of the Infinite expression of Infinity. According to Occultism, man is composed of physical body and astral body, vitality, desire, mind, soul and spirit. Form is but the result of Infinite Consciousness seeking finite expression in matter. Man's consciousness is two-fold—one the lower Ego, which is limited to the course stimuli transmitted by his physical, and can be functional only on the physical plane, and the higher Ego, which is the true reincarnating Ego, the real life and consciousness.

The personality is but a bundle of habits through which we gather experiences and wisdom under material conditions.

We are surrounded on all sides by these forces and intelligences which we but dimly understand. There is a telegraphy between all men and our very thoughts through waves of vibration send out an influence to whom they are directed either for good or evil, though the receiver may not at the time be conscious of them. This occult law of currents of thought sweeps over the human family during the negative periods of sleep, often resulting in days of happiness or depression. In this act a good reason why we should be watchful of our thoughts and think only such thoughts as will strengthen and uplift humanity? Only by development can we purify and refine our souls: by attending carefully to the impulses of our higher nature are we able to obey, and work in harmony with occult laws and conditions. The physical man must be rendered more ethereal and sensitive, the mental man more penetrating and profound, the moral man more self-denying and philosophical.

Occultism teaches that spirit is real and matter is transitory and phenomenal. The spiritual body is nothing vague or shadowy. It is governed by laws as inflexible as those that condition the physical existence. Man is something more than a passive circumstance, subject to the spontaneous workings of the external system of things to which he is vitally related. Man has the inherent capacity to rise above circumstances and become a law unto himself, compelling and binding circumstances to subserve the higher purposes of his being. Behind all rational action there must exist the elements of mind, and before man can acquire the power of right action he must acquire the power of right thought. Occultism teaches us that there is not a state of perfection within our immediate grasp, but conditions of mind are determined by effort and activity either up or down in cyclic waves. He must free himself from the bonds of illusion which make his Ego earthbound. It is the everlasting Arm of the "Supreme Spirit," which is a reality, and as far as he can realize this, to that degree he is an occultist. The soul knows no retrogression, the law is progression, and the Ego having attained a state of consciousness may pass out of its physical environments to other realms of consciousness which lie beyond, but will not go back to inanimate life. Everything on earth has its ethereal counterpart above the earth, and there is nothing no matter how insignificant that is not dependent upon something higher.—Bridgeport (Conn.) Union.

Secretary: Those papers we sent you were for distribution.

"IF AT FIRST YOU DON'T SUCCEED,"

TRY

SAPOLIO

OBITUARY.

Passed to spirit life at his residence, Downer's Grove, Ill., March 10, 1897, at 12 o'clock, M. William Griffiths, beloved companion of Caroline Griffiths, nee Myers, aged 77 years. Mr. Griffiths was born in Aberdaire, North Wales, Oct. 13, 1819. He had been a resident of Downer's Grove for sixteen years and was a Spiritualist for twenty-five years, being at one time in life a Baptist minister. The Rev. Mrs. Lyman of the Spiritual church of Chicago preached his funeral service in the chapel of Rose Hill cemetery. — Mrs. C. M. Griffiths.

A Wonderful Cure for Kidney Disease and Rheumatism.

A Free Gift.

The Kava Kava Shrub as previously stated is proving itself a wonderful curative for diseases of the Kidneys or other maladies caused by Uric acid in the blood. This new botanic discovery bids fair to change medical practice in these diseases, and its compound Alkavis, is now regarded as a sure specific cure for these maladies. We have many letters on the subject from business men, doctors and ministers, of which the following from Rev. J. H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' standing is an example. He writes:

"I was suddenly stricken down on the 22d of June with an acute attack of kidney trouble (uric acid gravel). For two months I lay hovering on the border line of life, and with the constant care of two excellent physicians, I only received temporary relief. My family physician told me plainly the best I could hope for was a temporary respite. I might rally only to collapse suddenly or might linger some time. But the issue was made up, and as I had for years warned others to be ready, so now more than ever I must needs put my house in order and expect the end. Meantime I had heard of Alkavis and wrote to an army comrade (now principal of a college), who had tried it. He wrote me by all means to try it as it had made a new man of him. At the end of two months, and then only able to sit up a little, I dismissed my physicians and began the use of Alkavis. In two weeks I could ride out in a carriage for a short time. The improvement has been constant and steady. I am now able to look after my business. I feel, "I owe what life and strength I have to Alkavis." I am fifty-five years old, have been a minister over thirty years, have thousands of acquaintances, and to very one of them who may be afflicted with any kind of kidney trouble, I would say, try Alkavis."

Mrs. James Young, of Kent, O., writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis,

THE KAVA-KAVA SHRUB (*Piper Methysticum*) and was promptly cured of Kidney disease, and other ailments peculiar to woman. Many other ladies give similar testimony.

So far the Church Kidney Cure Company, of No. 420 Fourth Ave., New York are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of LIGHT OF TRUTH who is a sufferer from any form of Kidney or Bladder disorder, Bright's disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers it is sent to you entirely free.

Shave Yourself

Outfit \$1.35

(DELIVERED)

W. HANSELBACH.

A fine hollow ground razor in case, a double horse hide swiveling strap, 25c. shaving brush, cake Wm's shaving soap all in a box sent prepaid on receipt of \$1.35 to 2245 Putnam St., Toledo Ohio.



Of the Pacific Coast,

Will send a free diagnosis and terms for treatment to all who will send their name and address in THEIR OWN HANDWRITING with postage stamp for reply. No "leading symptom or lock of hair" required.

"We hear good reports of him from all quarters, and it gives us much pleasure to add our indorsement to the many accorded this gifted medium and educated gentleman. His extensive travels have eminently fitted him to use with advantage the medical education he has acquired and the mediumistic abilities with which Nature has so liberally endowed him. We wish him every success."—Light of Truth.

The Pacific Coast Spiritualist of December 30, 1893, says of Dr. Forster:

"Since his coming here he has made himself highly respected and beloved for his benevolent work, his humanitarian ideas and practices, and his straightforward course of integrity and honor." Address

DR. W. M. FORSTER,
1059 Market St., San Francisco, Cal.

THE PSYCHOPOMP

For the Discovery and Development of Mediumship.

Every Family Should have One for the Purpose of Testing the Mediumistic Powers of its Members.

Will be sent postpaid on receipt of a postoffice money order for

50c.

mailed to the Light of Truth Publishing Co., Columbus, O.

DEAFNESS AND HEAD NOISES CURED. Our invisible TUBE can help when the ears fail to give help eyes. Self-adjusting. No Pain. What is heard. Send for free book to F. Heiss Co., 81 Broadway, New York. Office Trial FREE

A Critical Review
of
Rev. Dr. Kipp's Five Sunday Night Sermons against Spiritualism.
By Dr. J. M. FREELLES.
Price 25 cents. For sale at this office.

THE BEAUTY OF DEATH

By PROF. J. S. LOVELAND.

This book is a thesis in which the beautiful hope of Spiritualism is compared with the despair of the grave.

"Death is the epilogue of time—the prologue of eternity." Extract from the close.

Price 10 cts. For sale at this office.

Voice of the People.

MEET THEM HALF WAY.

[Music by Geo. W. Major, "Meet It Half Way."]

The human world has its angel ties,
And the so-called living and dead
Are blended like the morning bright,
With the twilight overhead.
We may hear the voices attuned so sweet,
With the song birds by break of day,
Waking the soul to rapturous joy,
If we will only meet them half way.

Let the dewdrops of love distill in the
heart,
Let peace and tranquillity reign;
The angels are watching for the tiniest
spark
That will light them hither again.
There are hands reaching out to greet us
with joy,
And glances across each day,
And friends to speak words of love and
cheer,
If we will only meet them half way.

Can mortal see over the Valley of Death
To the beautiful home of the soul
With night throughout life, and eye
dimmed with doubt,
Without making mortality whole?
Then try the spirits who long to bless,
Who patiently sing this lay:
"O, mortal man, will you hearken now?"
We are anxious to meet you half way."

Chorus:
Meet them half way, meet them half way,
The angels are waiting,
Meet them half way.
Meet them half way, meet them half way,
The angels will answer,
We'll meet you half way.
JOHN A. LANT.
Tarrytown, New York.

THE JENCKEN FUND.

Mrs. Mary F. Lovering of Boston begs leave to acknowledge the following contributions to the appeal of Mrs. R. S. Lillie for Ferdinand Fox Jencken:

J. Mayer, Washington, D. C., \$10;
Sophia M. Hale, South Boston, Mass., \$5; Sympathy, Boston, \$5; Mrs. E. A. Cutting, Brooklyn, N. Y., \$3; Mrs. L. Hamburg, \$3; Mrs. J. A. Chapman, Norwich, Conn., \$2; Richard Smith, New Jersey, \$2; Mrs. Luther Fitch, \$1; Mrs. T. S. Srown, Sterling, Mass., \$1; Margaret S. Groves, Union Springs, N. Y., \$1; Mary A. H. Curtis, South Boston, Mass., \$1; A. Friend, Boston, Mass., \$1; T. J. Lippe, Annapolis, Md., \$1; Edwin Stebbins, Rossmoyle, O., \$1; Francis L. Harrington, Boston, Mass., \$1; The Widows Mite, 25 cents; Mary Moyer, New Haven, Conn., 50 cents; W. H. Gressey, Winchester, N. H., 25 cents; Mrs. H. D. Cook, Normal, Ill., \$1; Margaret Jackson, Greensboro, \$1; Mrs. Hattie C. Pishon, Augusta, Me., \$1; Charles J. Peck, Fort Mitchell, Ala., \$1; A. Friend, Twin Falls, \$1; Mrs. Myra F. Paine, Bolivar, N. Y., \$1; Carlyle Petersilea, Los Angeles, Cal., \$1; Mrs. C. J. H. Bowen, Port Chester, N. Y., \$2; Thomas Middlemist, Gottville, Cal., \$1; for F. F. Jencken, Worcester, Mass., \$1; A. S. Hudson, M. D., Stockton, Cal., \$1; J. P. Chamberlin, M. D., Boston, Mass., \$1. Total, \$53.

In addition to above young Jencken sends the following letter of thanks:

To the Editor of The Light of Truth: Unto all who have been kind to me in my hour of trouble; to my kind and true friends, Mrs. R. S. Lillie and Mrs. Mary F. Lovering; to The Banner of Light and The Light of Truth, I send thanks, and am deeply grateful for favors received.

If I recover my health I hope by future acts and labor to demonstrate unto all those good people that their confidence and help has not been misplaced, and devote my life to the cause of Spiritualism.

I have received these contributions of money and purchased clothing, medicine, and paid my board bill. God bless the donors.

FERDINAND FOX JENCKEN.

18 Sixteenth St., Brooklyn, N. Y.

THE LIGHT OF TRUTH.

THE LIFE OF JESUS CHRIST

Is deeply interesting to every Spiritualist, for Jesus was the first and greatest revealer of pure Spiritualism. The world has learned to reverence his name without understanding his true character, which can be learned only from the testimony of his twelve disciples.

That testimony was suppressed in the first century by the Catholic power, and a largely fictitious narrative substituted, in which his principles were thoroughly misrepresented, malignity and vengeance being substituted for love in the Roman testament.

This fabulous book has been forced upon the world by the power of the Roman church and Roman emperors, and criticism suppressed by the Inquisition. But modern scholarship of the ablest theologians has proved the Testament to be an entirely anonymous compilation, in which there is no evidence to establish its authorship. Such is the conclusion expressed by our highest literary authority, the Encyclopedia Britannica.

This anonymous work is the foundation of all orthodox churches, teaching as it does the infinite malignity of God, and infinite tortures of hell—falsehoods which Spiritualism repels. The true life of Jesus, which I have received direct from his apostles and my friends who have ascended to the higher world, contradicts all the fictions of the testament, and shows not only that Jesus was the noblest teacher of religion that the world has ever seen, but that he and his apostles were masters of Spiritual science, producing in their private meetings all that modern Spiritualism has developed, and establishing a pure religion of Spirituality and brotherhood which was crushed by the deaths of the Apostles, and has never been restored on earth.

The narratives of the Apostles, given in "Primitive Christianity," which is now published and forwarded to all subscribers establish rational Spiritualism as the world's religion in the coming centuries—the only religion free from superstition, and competent to restore justice, harmony and prosperity to a suffering world.

Through the co-operation of the Apostolic circle I have been enabled to offer my readers authentic portraits of John the Baptist, Jesus Christ and the beloved disciple, St. John.

The circulation of this volume will greatly increase the interest in Spiritualism, and hasten its triumph.

Price \$2.

JOS. RHODES BUCHANAN, M. D.
San Jose, Cal.

A FALSE DANGER SIGNAL.

There are those among our public workers who urge the necessity of organization in order to preserve and protect against encroachment the truth and vital principles of Spiritual philosophy gathered through communion with "the world that lies about us like a cloud." To take out as it were a copyright on the facts of life which have been revealed to us, because we were able to receive and understand them, and to so label them as to prevent their going under any other name. In short, to prevent the churches from common ground of Spiritualists. Now, I believe that Spiritualism belongs to the whole human race and not to any class of individuals, and under any other name would be just as potent to elevate and bless humanity. There is not a home in all the mortal universe from whence a loved one has been removed into that fuller life but is included in the great organization of effort to comfort, aid and bless through angel ministration of the spheres. Whether that saddened family believe in Catholicity, Orthodoxy or Heterodoxy

it matters not—from hence forth until the last member has joined the band invisible they are a part of Spiritualism. Say you that the minister who voices some sentiment from that other shore to comfort the needy soul in his congregation has no right to do so without giving it a name that has become dear to us? The great insistent truths are all about him; perhaps at his side stand loved members of his error-blinded society who have joined those "clouds of witnesses," and from their enlarged perception are able to transmit through his lips some crumb of nourishment for the famishing; he may call it Christian Spiritualism or Christianity if he choose that church subject to spiritual direction and guidance, in however small a degree, is a part of the invisible organization of Spiritualism. The unbeliever is as much an heir to that immortal kingdom of light and truth as he who has spent his life in teaching the philosophy of intercommunication between that condition and our own. We might as well say that he who does not believe in the revolutions of the earth should not enjoy the sunlight of day or the quiet of the night time.

By all means let us organize, but let our organization be for the purpose of promulgating the laws and facts that have proved a blessing to us, so that humanity may be elevated thereby. Organize for the protection and unfoldment of spiritual gifts. Organize to aid the needy ones and build a broader vantage ground for the human race, never to dispute with any church over the possession or claim of any fact or truth that belongs alike to all God's children, without regard to race or religious bias. Let the church absorb Spiritualism if it can. It belongs to it, and when it has digested a sufficient amount to dispel its old creeds and errors we will join it and it will become the great and holy church of humanity.

EMMA TRAIN.

North Collins, N. Y.

EMBARRASSING PRESENTATION.

I was introduced to a gentleman who looked very pleasant, but before he had finished the preliminary smile there flashed between us in the air a colored picture of himself in an angry and scolding attitude, with a horrid scowl upon his face.

It was gone before the astonishment it caused passed off, and I think was visible to him as well as to me, for he sought me soon after and labored to show me that he was a kind and admirable person, much considered in his own circle.

This hallucination, pictorial thought projection, or whatever it might be termed, would be a somewhat embarrassing gift, as one might have the most admirable intentions and yet the most deft tact in the world would not save us from giving out disagreeable impressions which had no place whatever in the mind. What could one do to cure such a power—or is it some kind of a sort of obsession?

CHARLOTTE FITZJAMES.

[Reincarnationists would call this a glimpse of his former self, but now reforming by an opposite tendency. Materialists would call it hallucination. Christian scientists a mental depiction of inherited ill health, being opposed by a struggle for the opposite. Physicians would call it the effect of a disordered stomach or of an unhealthy imagination. Many in our ranks would call it an obsession or a warning to be on guard against the gentleman, who may be well-meaning, but weak in temptation. We do not know what it is, because such matters must be experienced to give absolute data concerning them.—Ed.]

DIGESTOS

DYSPEPSIA TABLETS.

Bowne, Mich., Dec. 24, '96.
Standard Pharmaceutical Co., Detroit:
Gents—Enclosed please find 25 cents, for which please send me one box "Digestos." The sample you sent me has done me more good for stomach trouble than anything I have ever tried before. Yours kindly,

MRS. ANN SUTHERLAND,
Bowne, Mich.

A free sample to all sufferers. This is the last week of the free sample distribution. This magic cure for all stomach troubles by mail 25 cents a box. If your druggist does not keep it write to

STANDARD PHARMACEUTICAL CO.
Detroit, Mich.

THE MARRIAGE SUPPER OF THE LAMB.

B. F. French.

A Concise, Common-Sense Exposition of the Book of Revelations and Parts of Daniel and Matthew.

Giving Some Startling but Truthful Aspects to Spiritualism.

Price—Paper, 25c.
Cloth, 35c.
Postage Paid.

FREE TO ALL.

Full instructions for the formation of circles for the investigation of Spiritualism and development of mediumship. Also sample copies of a grand and fearless Spiritual paper, now in its third year. Is the outspoken friend of honest mediums and a terror to frauds. All free, with our latest grand offer to new subscribers.

Address, with stamp, THE MEDIUM, 329 Wilson Block, Los Angeles, Cal.

SUGGESTIVE ESSAYS ON VARIOUS SUBJECTS.

BY "ORMOND."

Creation vs. Evolution, The Creation of Man, Faith of the Ages, The Solution, The Philosophy of Existence, The Nature of Man, The Wealth of a Well Stored Mind, The Life of Man, The Pleasure of Life, The Substance of Things Hoped For, The Evidence of Things Not Seen, The Art of Correct Reasoning.

Price, Paper Cover, 25c. Cloth Bound, 50c. Mailed on receipt of price.

WANTED.

Frank Walker, agent N. S. A., Hamburg, N. Y., wants the name and address of every Spiritualist in New York state. Reader, kindly send him all those you know of in your vicinity.

NOTICE.

Mary T. Longley, M. D., gives advice and magnetic treatments for the cure of disease and obsession, and for the development of mediumship, by mail or at her office; also psychometric readings, including business advice. Terms by mail \$1 and stamp. Address 517 Olive street, Los Angeles, Cal.

BUSINESS SUCCESS THROUGH MENTAL ATTRACTION

By Charles W. Close, Ph. D., S. S. D.
Paper; price 10 cents (silver).

This little pamphlet gives the principles involved in the application of mental law to the control of financial conditions, giving rules to secure business success by mental attraction.

CHARLES CLOSE (L. T.),
124 Birch st., Bangor, Maine.

N. B.—Sample pages of Phrenopathy, and special offer to the sick for stamp.



QUESTIONS
AND
ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Should Spiritualists be aggressive?—Inquirer.

Answer.—Not necessarily. Truth needs no defense. Spiritualism would work its own way if left alone, just as it came into the world without mortal aid. But man has ever been the aggressor when recipient of a crumb of truth, and his present attitude is simply a modified form of that of his ancestors when going forth to proclaim the truth with sword in hand. The spiritual warfare today among civilized nations has become a mental one, and, as in the past, it will be the survival of the fittest, i. e., the party who possesses the highest truth—that which is most in the line of progress and in accord with man's desires and reasoning powers—will carry the day. Spiritualism is gaining ground faster in private than in public. Where one convert is made in a public assembly, there are five made in the family circle or private seance chamber. Your public assemblies should be for the dissemination of the philosophy—not the phenomena divested of all philosophy. Certain classes of phenomena, in which conditions are not an essential prerequisite, and when inter-blended with the philosophy so as to present the moral behind it, will always be given to the public. But the strictly material phenomena was never intended for public presentation from the fact that certain conditions are needed to make them perfect. Nor should the phenomena in any way be made to subserve pleasure seeking. It was never intended to amuse or to be treated as merchandise. Many failures in public demonstrations may be directly credited to the intervention of the spirit world. Many failures in enthusing mediums to take part in such demonstrations may also be charged to spirits rather than to the selfishness of mediums. The best mediums are most readily managed by the higher powers, and others do more harm than good in public. People will not be convinced with doubtful phenomena; nor can you rob a man of his conviction after he has received a positive test—though a few may be reticent about acknowledging it in their first astonishment. But when convinced it is because he has truth on his side. Against whom, therefore, would you be aggressive? Aggressiveness makes no converts among thinking people, and it only tires opposition from the ignorant and bigoted. Meet untruth with truth simply, and the victory is yours in every instance. Prove the superiority of your belief by a superior attitude toward your opponents. Live in accord with the principles of harmony which your philosophy teaches. Love governs the universe; let it govern your tempers. In it lies the magic influence that has ever been the final conqueror in human affairs. It, too, will make Spiritualism the ruling power as soon as rightly applied.

Question.—Why do some people meet with the same misfortunes that they have caused others?—J. Q. T.

Answer.—Because it is the medicine needed to cure the spirit of the disease or discord it brought on itself by the selfishness done to another. As like attracts like, so like cures like. It is not because natural law is revengeful that such is the case, but because a

selfish act has the same effect on the human spirit that a cyclone has on a young tree—it bends it out of shape, and natural law acts on the spirit to round it out again as it acts on the tree to make it point upwards. The condition of the spirit during this process is often such that it loses its former energy and acumen, and commits blunders that lead to poverty, and often the same crimes that its victim fell into. Sometimes these punishments are brought on by spirit friends of the suffering ones; for selfishness makes a mortal weak in spirit, and he thus becomes the prey to revengeful or selfish spirits. Often such a mortal only suffers pain, remorse or disease, but one is as bad as the other; for in his suffering he can not enjoy the fruits of dishonesty, however he may try. And if at death the discords have not been neutralized, he goes on suffering a little private hell, in which he soon begins to realize that it would have been better to have remained poor than to have accumulated wealth under the circumstances. Wealth gained at the expense of others' suffering is inviting or preparing a hell for the future not welcome. The suffering thus invited is simply caused by the action of spiritual or divine law acting on an unspiritual or selfish spirit body to bring it into harmony with nature—one with God, as the church people say. As sensualism makes the body sick, and must be cured by its opposite—temperance, so selfishness diseases the spirit, which has to be cured by its opposite—self-sacrifice, abnegation or being deprived in some way to produce the suffering necessary to drive out the disease—the discord. Extend justice to others as well as yourself, and you will enjoy happiness or spiritual health in the future.

Question.—One morning recently my aunt and I were devotionally craving for light on healing, when I saw a facsimile of my companion soaring above her, only looking fresher and translucent. Was this her own spirit?—M. E. D.

Answer.—Most likely, and showed that her healing did not depend on her presence. She has but to think of a person whom she wishes to help, and her spirit or astral will go where directed. Of course, her sympathy does the healing. That comes from the soul or life ego, which remains with the body. After death the soul permeates the spirit body, and follows this, unless controlling another body—a medium, for example—when it can again become detached as in the mortal state. Thus a spirit may be controlling one medium while it may be seen by another elsewhere—though held together by a life-cord which no knife can cut or any other can rupture. It is simply the soul or inner ego temporarily separated from its spirit body or outer garment. Healers who are dependent on bodily magnetism can not heal at a distance, but such are the most powerful for immediate results. The others, or what may be called spiritual healers, are efficacious only with time.

Question.—What is Theosophy?—Reader.

Answer.—Theosophy is an old form of religion revived and revised—somewhat modernized to suit the times. Its principles are those of most religions, minus the dogma, with the teachings of reincarnation thrown in. Outside of the latter it is a weak solution of Spiritualism, but an open doorway for seekers after the truth to find a hope or reason for believing in the immortality of the soul. There are many people who hope for immortality, but cannot find it in the churches—i. e., are not satisfied with what the churches offer. Such are ready to grasp at any straw found floating on the crest of the popu-

lar wave. Spiritualism is too much for them. Its contrast with church teachings is so glaring that it is rejected on its claims. It thus takes a medium philosophy to introduce it, and no doubt the spirit world is behind the movement, allowing the propagandists somewhat free range to add their own loves to it as an incentive and as variety to reach the multitudes.



REV. J. F. GEDDES.

Mr. Geddes is at present the corresponding secretary for the W. U. S. A. of Minneapolis, Minn.

SPIRITUAL GIFTS.

The great thing in the exercise of all gifts of the spirit is to keep the mind quiescent—to cultivate an inward stillness, so that the outrushing vital currents from the various centers of the body are, for the time, prevented from pursuing their active search for material sustenance; for, in a state of normal activity, these nerve centers are ever at work, drawing, by means of magnetic attraction, psychic atoms which serve to keep the body in healthy action; but it is not necessary to the welfare of the body that these psychic creatures should be too active. We need at times to close the doors to draw the currents inward and hush them to rest.

This power to withdraw the self entirely inward, to gain perfect stillness of both body and mind, always accompanies some gift of the spirit.

When the voice of nations is still, the course of events unruffled, day following day in the same peaceful rhythm, then is the divine breath descending upon the world, silently disintegrating worn-out forces, causing others to drift into closer relationship, infusing in others already related vital heat and motion, and when the new system is complete, restfulness and peace are withdrawn, and everywhere is heard the noise and clamor necessary to the adjustment of fresh conditions. To the mind open to spiritual impression, this law of alternate repose and activity, reception and demonstration, is most necessary to the growth of the soul and attainment of settled principles. We can not with any benefit to ourselves be always living at the positive pole, and, therefore, when a time in the life comes, bringing with it a sense of incapacity for work long persisted in, let us welcome this as a period of growth and patiently wait the command of the higher forces. We often hear expressions of regret that a certain healer can no longer cure the sick, the powers of a clairvoyant are waning, a once great orator no longer attracts, a certain prophet no longer prophesies truly.

If the world be wise it will not regret this, and if we who at times hear the voice of the spirit be wise, we also shall accept the command to be still as necessary to healthy and fruitful labor in the future. E. CONSTANCE.

DR. MANSFIELD.

Homeopathic Treatment compounded clairvoyantly for each case. Send name, age, sex and leading symptoms for "FREE DIAGNOSIS and METHODS OF CURE." LIGHT OF TRUTH, H. D. Barrett, Prest. N. S. A., and all endorse

W. A. MANSFIELD, M. D.,
152 Cedar Ave., Cleveland, Ohio.

The Abraham Lincoln of Spiritualism in an article to the Spiritual Advocate, Feb 20, 1870, paid an honest, unsolicited tribute to Dr. Mansfield as follows:

Dr. Wm. A. Mansfield is doing a good business, and his practice steadily grows. He is a regular graduate of the Cleveland University of Medicine and Surgery, and adds his spiritual gifts in diagnosing and prescribing. According to the testimony of some of his patients, he cures cases that have baffled the skill of the best physicians of all schools. He tells me that when he has a case to diagnose he goes into his little room reserved for that purpose, and his spirit physician and counselor writes out the diagnosis on a slate independent slate writing—and is remarkably accurate, often astonishing his patients.—Lyman C. Howe

DROPSY

TREATED FREE Positively Cured with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment Free by mail.

Drs. Green & Sons, Specialists, ATLANTA, GA.

MELTED PEBBLE SPECTACLES

RESTORE LOST VISION. Write for illustrated circulars showing styles and prices, and photograph of Spirit Yarma, who developed this clairvoyant power in me.

I can adjust my Melted Pebble Spectacles as perfectly to your eyes in your own home as if you were in my office, as thousands can testify. Send stamp for photo. B. F. POOLE,
Clinton, Clinton Co., Iowa.

TRUMPETS.

Aluminum trumpets in two and three sections, 56 inches high—magnetized when desired—41.50 on receipt of price. Address WM. A. MURRAY,
107 E. Sixth St., Newport, Ky.

LYRIC OF LIFE,

BY
L. A. SUNDERLIN NOURSE.

A new work. A book of vital importance to all lovers of scientific thought. New evidence discovered of immortality, seen through the elements of Nature.

The Author has received cards of thanks and autograph letters from such people as Alfred Russell Wallace, Scientist, England; Richard Hodgson, LLD., Secretary for Psychical Research Society, Boston, Mass.; Dr. Elliott Coues, Scientist, Washington, D. C.

The book is bound in cloth with portraits of the author 12 mo, 172 pages, price \$1.00. For sale at this office.

NEW WRITINGS

BY
Professor J. Madison Allen.

EARNEST WORDS.

MESSAGES FROM THE SPIRITUAL CONGRESS through the mediumship of James Madison Allen. The preface gives a succinct statement of the manner in which these remarkable messages were produced. Topics: 1. Life and Its Lessons; 2. Thought—Its Evolution and Transformation; 3. The Universality of Spiritualism; 4. Exit Extralpia; 5. "Wherewithal shall ye be clothed?"; 6. The Spiritual Congress—Its Composition, Purposes, and Prospects. Price, 50 cents; 4 copies, \$1.; 10 copies, \$2.

HAND-BOOK OF SOCIOLOGY.

BASIC ELEMENTS OF A NEW SYSTEM OF LIFE, designed as the foundation of a Human and Peaceful Civilization. This illustrated work gives in compact form a complete compendium of principles and methods which must underlie a True Civilization. It presents a new discovery in Topography, Architecture, and Association of Families; covers the entire ground of the Social Fabric, Education, Religion, Labor and Finance, Civil Government, Political Economy and Social Providence; and offers a feasible plan for the practical inauguration of the system set forth. Price, 25 cents; 5 copies, \$1.; 12 copies, \$2.

FIGS OR PIGS? FRUIT OR BRUTE? SHALL WE EAT FLESH?

A complete text book of the Vegetarian Philosophy. The best publication on the subject. Price, 15 cents; 5 copies, \$1.; 20 copies, \$2. All the above for sale at this office.

DR. J. SWANSON.

PSYCHOPATHIST AND ELECTRO-MAGNETIC HEALER.

Positive cures without drugs. Mental and physical diseases successfully treated from a distance by his marvelous Powers. Read this one of thousands of testimonials: "Your first patient here was my son. I felt that you would help him. It was like magic; he is improving constantly. The other patients here are doing well. Mrs. Clark, Utica, Ill." For circulars, fees, etc., address Dr. J. Swanson,
1728 Clinton Ave., Minneapolis, Minn.

ASTONISHING OFFER.

Send three two-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

Mrs. Dr. DOBSON-BARKER.

SAN JOSE, CAL. Box 122.

Light of Truth.

COLUMBUS, OHIO.

APRIL 10, 1897.

Terms of Subscription.

One year	\$1.00
Club of ten (a copy to the one getting up the club)	7.50
Single copies	.05
England or Europe	1.02
India or Australia	2.04

REMIT by Postoffice Money Order, Registered Letter, or Draft on Columbus or New York. It costs ten or fifteen cents to get checks on local banks cashed, so do not send them. Postage stamps will not be received in payment of subscriptions.

When the postoffice address of subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as their future address.

PERSONALS.

—Mrs. Maggie Waite may send to this office for a letter addressed to her.

—Cincinnati Subscriber: Your post-office order received, but you forgot to give your name.

—South Bend: Why did you not send your name with the clipping and try to corroborate the same by investigation?

—Prof. J. S. Loveland is momentarily at 566 Eleventh street, Oakland, Cal., but returns to Summerland in a few weeks.

—One dollar came from Jeffersonville, O., but no advice. Please send name in same handwriting as on envelope.

—Mrs. Steelman-Mitchell requests us to omit the "Rev." from her name when using it in print. A sensible woman.

—A new story, entitled "The Land of the Light," by the author of "Higher Realms," will soon appear in this paper.

—Hymn sheets—new and improved—with all the old songs and new ones added—16 pages—just from the press. For sale at this office.

—W.—The poetry sent with stamp inclosed for return if not used had no address attached, thus we could not comply with the request.

—S.—We have no time to enter into private correspondence on subjects pertaining to the science or philosophy of mediumship. If you wish any information in that direction put your question so it can be answered through our Q. and A. department.

—No medicine here: Again our readers are appealing to us for some curative that one of our advertisers is offering free to our subscribers, and again we must say that we are not offering this curative, but the parties advertising. Read the advertisement carefully and send to those who are offering it, but say that you are readers of this paper upon application.

—Mr. A. Willis, Cincinnati's noted materializing medium, is again in the field and holds seances at 754 Kenyon avenue, that city. He contemplates a trip south very soon via the Cincinnati Southern railroad through Kentucky, Tennessee, Alabama, Mississippi, New Orleans and Texas, stopping where called. From latter point he goes to California and Oregon. He is authorized to take subscriptions for Light of Truth.

—M. S.—The only trumpet maker we know of advertises on the 15th page of this paper. If you write your address plainly so that no mistake can be made in copying it you will receive a reply. That some of our readers do not receive a reply from our advertisers is not the latter's fault. It is generally the writer's fault, either in subjecting people to a guess at name and address, omitting it altogether, as they do us on many occasions.

Prepare for a full harvest by distributing the Occult Science Quarterly in your town. Price, \$20 per thousand; \$3 per hundred, or 5 cents apiece.

THE LIGHT OF TRUTH.

MEDIUMS AND LECTURERS.

Willard J. Hull is open for lecture engagements. Address 89 West Goodale street, Columbus, O.

Professor Carl Sextus, hypnotist teacher, may be addressed at 184 Lexington ave., New York city.

Mrs. E. J. Demorest, inspirational speaker and platform test medium. Address 2014 Wylie avenue, Pittsburg, Pa.

*17

Theo. F. Price may be addressed during April at 178 N. Ionia street, Grand Rapids, Mich. He goes to Buffalo for May.

Frank T. Ripley may be addressed at Box 331, Oxford, O., for camp meetings. Has June, July and August for disposal.

Mrs. Steelman Mitchell, now serving Unity Society of Milwaukee for March and April has week days of March engaged. Will engage for week day lectures and tests, for weeks of April, within a radius of 100 miles of Milwaukee. Address 558 Milwaukee st.

Mrs. M. McCaslin, Ph. D., gives illustrated lectures and demonstrations of Spiritual or Psychic healing. Also organizes and builds up societies for special terms, campmeetings or others. Address her at Institute of Practical Psychology, 176 Euclid avenue, Cleveland, O.

E. W. Sprague, missionary for the N. S. A., is now working in the state of New York in the interest of the state convention that is to be held at Syracuse, N. Y., April 13th, 14th and 15th. He has open time for the coming camp meeting season and his services as speaker and platform test medium can be secured for such time by addressing him at 965 Grove street, Meadville, Pa.

Lyman C. Howe has engaged to speak for the society in Flint, Mich., the Sundays of April and May, and will answer calls for week evening lectures at approachable points in Michigan. Terms suited to the times. He has also engaged to help at the annual picnic June 5 and 6 at North Collins, N. Y. His camp engagements are Freeville, N. Y., Aug. 1 to 6, Lake Brady, O., Aug. 7 and 8.

REINCARNATION NOT TRANSMIGRATION.

At a regular meeting of the Denver Theosophical society, Masonic Temple, Mr. Franklin Bernard spoke on "Reincarnation." He said: "The meaning of the term reincarnation is the successive embodiment of what is called the soul into the physical body of man. It is not a theory or belief of theosophists alone, but is a law of nature, as fixed and certain as the law of gravitation. In esoteric Brahmanism and Buddhism the reincarnating principle is said to pass from the human to animal forms, and vice versa, and may pass also from the human to dwell in vegetables and minerals. This teaching, of course, is inconsistent with the fundamental law of nature—evolution—and cannot be accepted by anyone who observes the action of nature, much less by the student of theosophy. Reincarnation, therefore, is not synonymous with transmigration, and theosophy does not teach that man's soul ever enters any body other than human body. The law of evolution, which is constantly striving to lift up and make more perfect everything throughout the universe, makes reincarnation an absolute necessity. Christ told us to become perfect. Certainly no man ever attained perfection in one life.

Prepare for a full harvest by distributing the Occult Science Quarterly in your town. Price, \$20 per thousand; \$3 per hundred, or 5 cents apiece.

THE SELF-LIFTING ELEVATOR

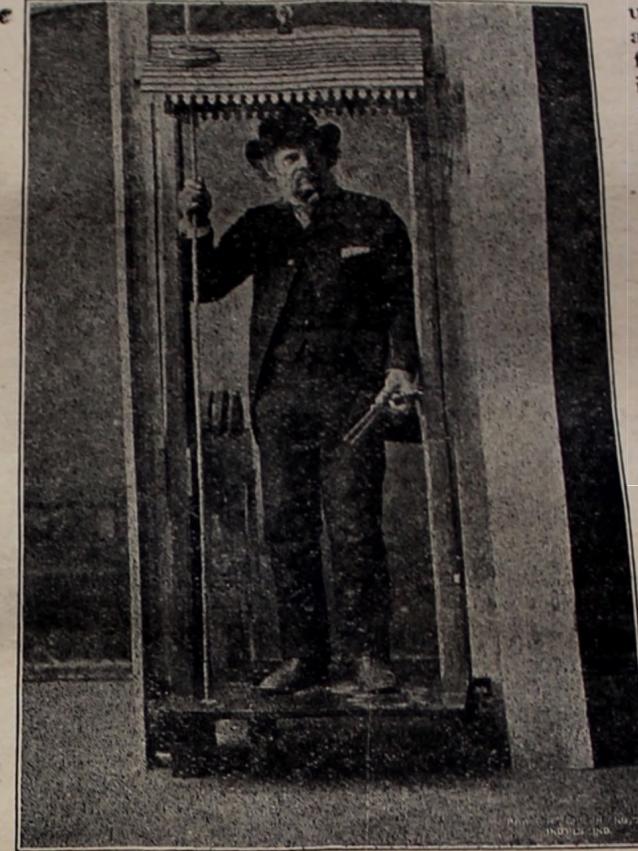
Is now being specified in the plans for many new residences in place of back stairways, and also replacing stairways in many residences already built, as it occupies less space and does away with the fatigue occasioned by climbing stairs. It requires no power to operate, and consequently no expense for maintenance, can be used by any one as rapidly or slowly as desired and is absolutely safe.

While designed for the use of only one person at a time it is amply strong for several hundred pounds in weight and will be found of great service in carrying trunks and numerous heavy articles about a house required to be taken up and down stairs.

It has now been in use three years and in every instance has given entire satisfaction. To facilitate its more general use we have just reduced the price and now offer our 30x32, open car, passenger elevator f. o. b. cars Lima, Ohio, for

\$75.00

This includes the entire outfit for a lift not exceeding 40 feet, ready to set up, with full directions and blue print by which any good carpenter can erect it in three days. The only additional expense is cutting the holes in floors



and enclosing the elevator shaft. This enclosure can be of ordinary walls with doors opening on each floor, or of ornamental wire work.

In ordering give the lift, that is, the distance elevator is to travel. Address,

The Self-Lifting Elevator Co., Lima, Ohio.

Please mention this paper.

Catarrh Inhaler FREE.



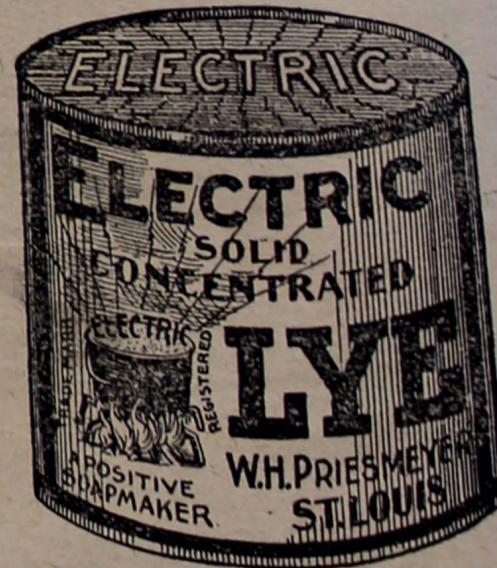
I will for a short time mail any reader of LIGHT OF TRUTH one of my new Aerial Catarrh Inhalers and medicine for one year.

I will allow you three days as a trial, then if satisfied send me \$1.00, if not, return it to me in the original package.

Catarrh, Asthma, Headache, Bronchitis, Partial Deafness, Roaring in the Head, Colds in the Head and Tuberculosis immediately relieved and speedily cured.

Address, Dr. E. J. Worst,
Ashland, Ohio.

Grocers will refund \$1.00 each time this LYE fails to make Soap.



College of Fine Forces.

(Formerly New York College of Magnetics). The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college "An institute of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar, and spiritual forces which underlie every thing. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetics) granted. Dr. Babbitt is author of several books on the subject.

The college is chartered, and confers the title of D. M. on a handsome diploma. Send stamp for circular to E. D. BABBITT, M. D., LL. D., Dean, 238 South Broadway, Los Angeles California.

MRS. M. E. WILLIAMS, PSYCHIC.

Materialization and Etherealization

Scientific demonstration of the Soul's Immortality, presented on Tuesday evenings, at 8 o'clock and Saturday afternoons at 2 o'clock.

No. 232 West 46th St., - - New York.

MAX HOFFMANN, State-Writing and Test medium, 988 North Western Avenue, Chicago, Illinois.



Dr. Bland's Book,
"HOW TO GET
WELL AND HOW TO
KEEP WELL," is the
best HOME DOCTOR
BOOK out. Its ad-
vice is sound, sensi-
ble, safe. Price only
\$1.00.

For sale by THE
LIGHT OF TRUTH
PUB. CO., Colum-
bus, Ohio.